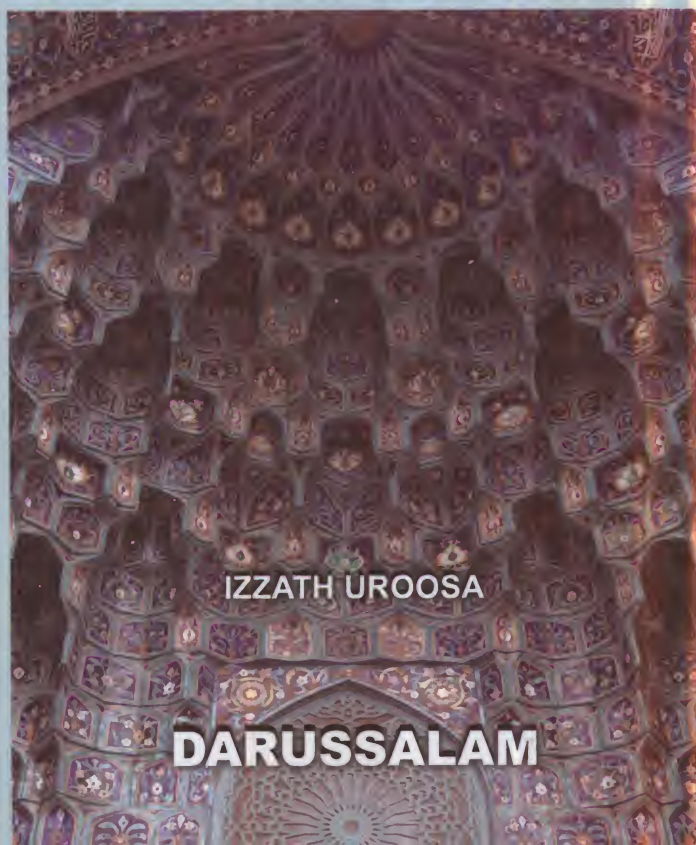



Learning Arabic Language of the QUR'AN



IZZATH UROOSA

DARUSSALAM






Learning Arabic

Language of the

Qur'ân





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The Most Beneficent, the Most Merciful*

**DEDICATED TO...
MY PARENTS**

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Foreword

The message of the Qur'an is addressed to the entire human kind in Arabic language. Almighty Allah says:

﴿ إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴾

“We have sent it down as an Arabic Qur'an that you may understand.” (12:2)

Arabic is a beautiful language. Every Verse in the Holy Qur'an that was revealed to Prophet Muhammad (P.B.U.H.) in Arabic some 1400 years ago is a specimen of eloquence. For the believers, the Qur'an was opening a new world where evil had to be rejected and virtue promoted. The non-believers, on the other hand, could sense the “magical effects” of the Qur'an but did not want to change their lives. Therefore, wherever they came across recitation of the Qur'an they tried to block their ears with the fingers.

The appreciation of the beauty of the Qur'anic language could be gained through perfect understanding of Arabic. But for a Muslim, it is not just eloquence or the beauty of the language that matters. He or she would like to go deeper into its meaning because it is the message that one wishes to imbibe in life.

Some commentators of the Qur'an say that knowledge of Arabic is mandatory for every Muslim. But majority of the commentators are of the opinion that though knowledge of Arabic is required for a Muslim, it is not compulsory. In any case, it is a fact that knowledge of Arabic would help in better understanding the Qur'an. Therefore, the better the authority over the language the better the comprehension of the Book that guides us all on the right path.

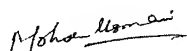
Acquiring command over Arabic could be a relatively easy task for those whose mother tongue it is. But its learning is definitely difficult for the non-speakers of this language. The study of Arabic, therefore, cannot be taken lightly.

The world market is flooded with books that claim to teach Arabic the easy way. These books are helpful only to the job seekers in the Middle East. The books that could impart knowledge of Arabic that is required for the understanding of the Qur'an are rare. The book in your hand is especially designed for the learning of the language of the Qur'an. All the examples used for explaining Arabic grammar have been taken straight from the Holy Qur'an. This approach helps a beginner to enter the world of the Qur'an directly. While the student is learning Arabic grammar he or she begins to understand the Qur'an. This is a very special feature of this book.

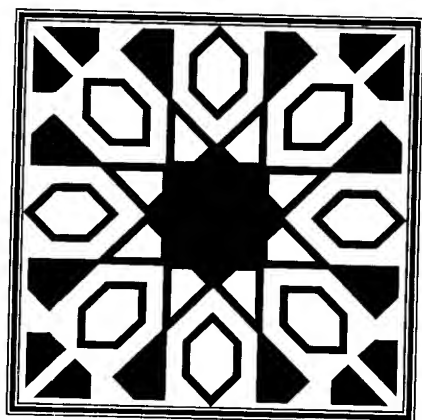
The other characteristics that make this book attractive and useful are the simplicity of language, its clarity and effectiveness of the expression in achieving its objective. The book could be used by students of different age groups if their intention is to learn Arabic with an eye on the proper understanding the of the Qur'an.

The author has profound knowledge of Arabic as well as English. She also possesses deep insight of Qur'anic expressions. She studied Arabic in Saudi Arabia and India. This comprehensive book is the result of her diligence and commitment to learning and teaching the Qur'anic Arabic. We hope that she would be writing more useful books on this and other subjects related to Qur'anic studies in the future. May Allah give her the reward for this valuable service to the understanding of the Qur'an and make it popular among the students and the academic world at large.

Prof. Molisin Usmani Nadwi,



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(formerly CIEFL),
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Preface

Arabic holds an eminent position among the Semitic languages. While most of the Semitic languages have slowly faded out, Arabic, owing to its dynamic nature, is alive and still growing. Also, viewed through the fact that languages do vary in form and style according to the geographical location of their speakers and changing times Arabic may be described as unique. Amazingly it has not only survived but also retained the same format it had some 1500 years ago. The reason behind this phenomenon is the Holy Qur'an.

During the time when Prophet Muhammad (peace be upon him) started spreading the message of Islam, Arabic was used differently in different parts of the Arabian Peninsula. But Allah *Subhanahu Wa Ta'la* provided an opportunity to unify all accents of Arabic by revealing the Qur'an in the eloquent and attractive Qureshi style, which was soon adopted by all.

Along with the message of Islam, Arabic too moved into different parts of the world. A time came when large groups of people who did not know Arabic had to adopt this language. For this purpose they were required to know the grammar of the language. Hazrath Ali (may Allah be pleased with him) realised the importance of such a need and asked Abul Aswad Ad-

Duwali to extract the grammar from the Qur'an and prepare a guide. This guide later appeared as a well-developed base for grammar. Among the Arabic grammar books, *Alkitab* of Sibawaih is considered the most important.

In the meantime, writing of new grammar books continued. Since India had begun to come under the Arab-Muslim influence in the eighth century, the need to understand Arabic grammar in a proper way was keenly felt. Consequently some grammar books were written here. Later responding to the needs of English speaking people, numerous books were also written on the subject in English.

The long tradition of works on Arabic grammar indicates the significance attached to such tasks and their relevance in learning and mastering the language. One other reason for giving such attention to Arabic grammar is the fact that it is different from the other languages. Arabic pronunciation is based on *erab* or syntax. A little mistake in the use of *erab* could change the entire meaning of a word.

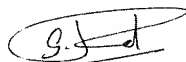
The number of people who wish to learn Arabic grammar so as to understand and appreciate the meaning of the Qur'an properly is growing rapidly. But there is a dearth of books in English which could satisfy the needs of the new generation of learners. Keeping this vacuum in mind, a scholar of Arabic, Mrs. Izzath Uroosa, who has had the good fortune of learning the language and its grammar in Saudi Arabia and also obtaining an M.A. degree in Arabic from the English and Foreign Language University, Hyderabad, India, took up the daunting task of preparing a book on the subject. She has successfully

attempted to meet the requirements of the learners from varied educational backgrounds. In her endeavor she has used the added advantage of teaching groups of women from different educational backgrounds for several years.

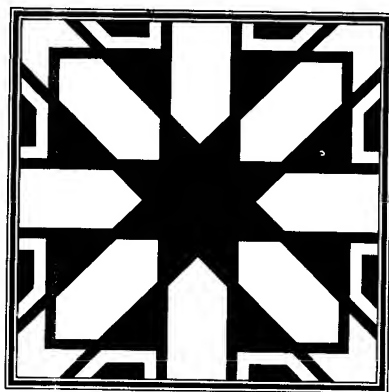
The hallmark of this book is its completeness, meaning, she has dealt with every important aspect of Arabic grammar. The other important feature of the book is the use of examples from the Qur'an. She has taken pains to explain knotty points through Qur'anic text by quoting relevant Verses. The third important dimension of this book is its simple language, which can be understood effortlessly. For this purpose she has used easier translation of the verses. With all these features I would describe this book as exemplary and unique.

May Almighty Allah make this book beneficial to the learners and also give the author its *ajr* (reward) in this world and hereafter.

Dr. Rashid Naseem Nadwi,



Associate Professor of Arabic, English
and
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Introduction

The language of the Qur'an is different from modern Arabic. Therefore, the two streams of the same language of Divine revelation need different approaches of learning. While there are numerous educational institutions that offer courses in modern Arabic, the number of those that coach the language of Qur'an is limited.

As I began to learn Qur'anic Arabic about two decades ago in Riyadh, Kingdom of Saudi Arabia, I started making notes of things that could help a non-Arabic speaking person in picking up the language more comfortably.

A few years later I became an Arabic teacher. During the course of teaching in Hyderabad, India, I found that the participants in each class differed vastly in social and educational background. Some had little formal education and some others were degree holders. A few of them did not know Urdu, some were well versed in Hindi and most others wanted me to explain Arabic grammar in English. I realised that if I could impart a few basic principles of the language to a learner, he or she could get the hang of grammar and appreciate the nuances in Qur'anic Verses within a few weeks into the course.

The other thing that struck me was that there could not possibly be a single book capable of serving students who possessed no formal education or had gone through various stages of academic life. That is the reason, I told myself, that there are so many books on the subject. Each one is attempting to reach out to the student in a different manner. According to my own understanding and feedback this book could be filling up the gaps the learners might have encountered in other books.

The examples I have used to explain the grammar in this book are all from the Qur'an. The examples thus serve two purposes. They serve the basic objective of explaining a particular term and also offer the student an opportunity to understand a Verse and the manner in which it has been used in the Qur'an.

In any case, it is up to the student to decide whether the book has been of any help to him or her.

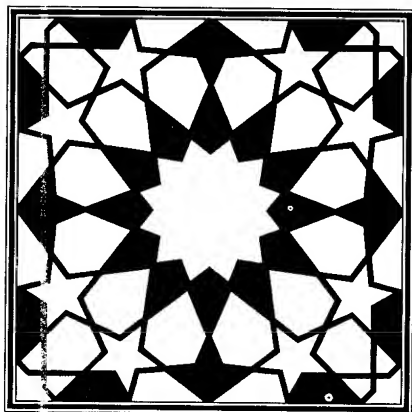
I have used the English translation of the Verses from Mir Aneesuddin's "The Holy Qur'an," published by Islamic Academy of Sciences, Hyderabad, India. Dr. Abdullah Abbas Nadwi's book "Learn the Language of the Holy Qur'an" has been of great help.

The book does not claim to teach Arabic grammar in its entirety. It provides fundamental knowledge of the grammar that is used in the Qur'an. It can be safely said that once a student goes through the entire course that has been encapsulated in this book he or she would begin to understand the meaning of the Qur'an in its right perspective. As we know understanding of the Qur'an is essential to appreciate and practice Islam in its true sense.

I am looking forward to your comments and suggestions so as to improve the book in future editions.

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I would like to express my thanks to my teachers in Riyadh – Dr. Anjum Tauseef and Dr. Wasifa Azeem who initiated me into learning the Qur’anic language and enabled me to teach it to others. My thanks are also due to my teachers at the English and Foreign Languages University (formerly Central Institute of English and Foreign Languages or CIEFL) at Hyderabad, India - Prof. Mohsin Usmani Nadwi, Dr. Syed Rashid Naseem Nadwi and Dr Syed Jehangir who went through the text of this book and made valuable suggestions. The book could not have been completed without the enthusiastic support I received from my student Mrs. Naseha Mudassir who not only typed the entire text but also carried out the corrections patiently. I would like to place on record my thanks to Mr. Syed Iftekhhar, the artist who designed the cover page and gave a professional touch to the entire book, and Mr. Fauzan Azami who worked on the design and layout.

I am grateful to my ever-patient mother who saw the fulfillment of some of her dreams in me and helped and guided me through the thick and thin. She is undoubtedly my

inspiration and my best friend. My children who were very young when I started learning the language bore the brunt of this challenging task smilingly which I had undertaken and carried on for long years. My prayers and special thanks are to them.

Over and above, I am indebted to my husband Mr. Syed Abdul Mutakabbir Arshad, an avid reader of Islamic literature, who has been a pillar of strength all through my life. Without his unstinted support and encouragement I could not have learnt Arabic grammar, interacted with people, taught my students and also write this book.

In spite of all the efforts I have made and the help I have received, some mistakes in the book might have gone unnoticed. Please, direct my attention so that they could be corrected in the future editions. I will be awaiting your response as well as prayers.

Chapter 1

WORD, NOUN, VERB

Word – الْكَلِمَةُ

A word is a unit of spoken or written language.

Example:

كِتَابٌ

A book

عَلِمَ

He knew

كَتَبَ

He wrote

Kinds of Words – أَنْوَاعُ الْكَلِمَةِ

There are three kinds of words:

- ♦ Noun الْإِسْمُ
- ♦ Verb الْفِعْلُ
- ♦ Particle الْحَرْفُ

Noun – الْإِسْمُ : A Noun is the name of a person, animal, place, or thing.

Examples:

اللَّهُ	Allah	قَمَرٌ	Moon
مُحَمَّدٌ	Muhammad	شَمْسٌ	Sun
حَجَرٌ	Stone	لَيْلَةٌ	Night
فَرَسٌ	Horse	نَهَارٌ	Morning
جَنَّةٌ	Garden	قِيَامَةٌ	Doomsday
نَخِيلٌ	Palm	فِيلٌ	Elephant
نَارٌ	Fire	حَبْلٌ	Rope
طَيْرٌ	Bird	بَلَدٌ	City
جِيدٌ	Neck	عَيْنٌ	Spring/Eye
وَجْهٌ	Face	نَجْمٌ	Star

Verb – **الفِعْلُ**: A verb denotes action in relation to past, present or future tense.

Example:

فَتَحَ – He opened

يَضْرِبُ – He hits

إِسْمَعْ – Listen

لَا تَنْصُرْ – Don't help

Particle – الحَرْفُ : It is a word which does not convey complete meaning when it stands alone. It gives meaning to a sentence only when it is used with a verb or a noun. The particle does not indicate the past, present or future tense.

Examples:

مِنْ – From

عَنْ – From/About

الإِسْمُ – NOUN

Nouns are divided into two kinds.

- ♦ Indefinite التَّكْرِهُ
- ♦ Definite الْمَعْرِفَةُ

Indefinite Nouns (أَسْمَاءُ التَّكْرِه) are names given in general to a living or non-living thing (common nouns).

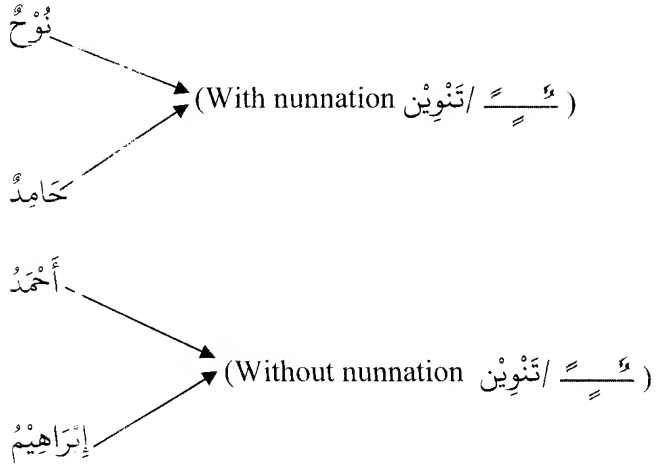
Indefinite nouns end with nunnation (تَنْوِين / ءَ / ً / ِ)

Example:

رَجُلٌ	Man	عَذَابٌ	Punishment
إِمْرَأَةٌ	Woman	سَّمَاءٌ	Sky
سَمَكٌ	Fish	أَرْضٌ	Earth
مَاءٌ	Water	صُورَةٌ	Form
مُلْكٌ	Kingdom	جَبَلٌ	Mountain

Definite Nouns (الأسماء المعرفة) are proper names given to certain person, place or an object.

Example:



Important Characteristics of a Noun:

The following are some important characteristics of a noun.

1. A Noun usually has a nunnation (تَنْوِينٌ / ءَ / ةَ / ىَ) on it.

Examples:

- بَيْتٌ - A House
- كُرْسِيٌّ - A Chair
- قَلَمٌ - A Pen
- كِتَابٌ - A Book
- رَسُولٌ - A Messenger

2. There are two conditions in which the nunnation (تَنْوِينٌ / ةٌ / ً / ِ) is dropped.

- ♦ The indefinite noun can be changed to definite by adding the prefix 'ال' (which is a definite article) and the nunnation (تَنْوِينٌ / ةٌ / ً / ِ) is dropped.

Example:

<p>ال + بِنْتُ → الْبِنْتُ The + girl → The girl</p>
<p>ال + نَبَأٌ → النَّبَأُ The + news → The news</p>
<p>ال + فَاكِهَةٌ → الْفَاكِهَةُ The + fruit → The fruit</p>
<p>ال + مَالِكٌ → الْمَالِكُ The + ruler → The ruler</p>
<p>ال + فِضَّةٌ → الْفِضَّةُ The + silver → The silver</p>
<p>ال + يَوْمٌ → الْيَوْمُ The + day → The day</p>

Note: The proper nouns like **حَامِدٌ**, **خَالِدٌ** are definite by nature. Therefore, **الْ** cannot be added to them.

- ♦ When two nouns come together in the possessive form, the nunation (**ـٌ** / **ـَيْنِ**) is dropped from the first noun while the corresponding *harakah* (**ـَ** / **ـِ**) will remain.
- ♦ The second noun will have *kasrah* (**ـِ**) or *tanwin kasrah* (**ـٍ**).
- ♦ In the possessive case, the possessor comes after the thing possessed.

Examples:

<p>نَارٌ + اللَّهُ → نَارُ اللَّهِ Fire + Allah → Fire of Allah</p>
<p>رَسُولٌ + اللَّهُ → رَسُولُ اللَّهِ Messenger + Allah → Messenger of Allah</p>
<p>أَصْحَابٌ + الْقُبُورُ → أَصْحَابُ الْقُبُورِ People + the grave → People of the grave</p>
<p>كِتَابٌ + كُمْ → كِتَابُكُمْ Book + your → Your book (plural)</p>
<p>بَيْتٌ + كَ → بَيْتُكَ House + your → Your house (singular)</p>

Nominative Case (الْمَرْفُوعُ/حَالَةُ الرَّفْعِ): When the noun is the subject (doer of the verb) of the sentence it will bear *dammah*

(ـَ) or *tanwin dammah* (ـُ). The noun with *dammah* will be in the nominative case.

Examples:

قَالَ نُوحٌ – Nooh said. (71:21)

وَأَنشَقَّ الْقَمَرُ – And the moon was split. (54:1)

وَجَاءَتْ سَيَّارَةٌ – And a caravan came. (12:19)

3. *Accusative Case* (الْمَنْصُوبُ/حَالَةُ النَّصْبِ): When the noun is the object of the sentence, it will bear *fatha* (ـَ) or *tanwin fatha* (ـِ). Here the noun will be in the accusative case.

Examples:

﴿جَعَلَ اللَّهُ الْكَعْبَةَ﴾

“Allah has made the Ka’bah.” (5:97)

﴿وَضَرَبَ اللَّهُ مَثَلًا﴾

“And Allah sets forth an example.” (66:11)

﴿فَبَعَثَ اللَّهُ غُرَابًا﴾

“Then Allah sent a crow.” (5:31)

4. *Genitive Case* (الْمَجْرُورُ/حَالَةُ الْجَرِّ): If the noun is preceded by a preposition, it will bear *kasrah* (ـِ) or *tanwin kasrah* (ـٍ). Here the noun will be in the genitive case.

Examples:

﴿مِنْ شَرِّ مَا خَلَقَ﴾

“From the evil of that which He has created.” (113:2)

﴿فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ﴾

“Then he will lead a life of pleasure.” (101:7)

﴿عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾

“On the straight path.” (36:4)

5. Some nouns such as: are exceptions to the rule and therefore do not have nunnation (ءَ / تَنْوِين) nor *kasrah* (ِ) in the genitive case. The genitive case will be denoted by *fatha* (َ).

زَيْنَبُ , مَرْيَمُ , فِرْعَوْنُ , أَحْمَدُ , إِبْرَاهِيمُ

Examples:

﴿أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى﴾

“Go to *Firawn*, he has certainly rebelled.” (79:17)

﴿وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ﴾

“And mention in the book (about) *Maryam*.” (19:16)

Usually non-Arabic names and names which have more than 3 letters do not bear nunnation (ءَ / تَنْوِين).

Also nouns used as adjectives denoting colors do not bear nunnation (ءَ / تَنْوِين).

Examples:

أَخْضَرُ - Green

أَسْوَدُ - Black

أَصْفَرُ - Yellow

أَحْمَرُ - Red

أَبْيَضُ - White

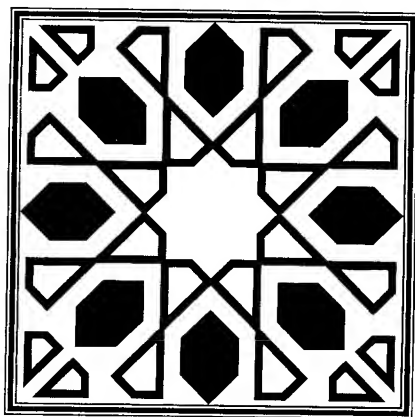
Examples:

﴿الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا﴾

“He it is who made the fire for you from the *green* trees.”
(36:80)

﴿حَتَّىٰ يَبَيِّنَ لَكُمُ الْخَيْطَ الْأَبْيَضُ﴾

“You can distinguish the *white* thread.” (2:187)



Chapter 2

NUMBER – اَلْعَدَدُ

Singular, Dual and Plurals

In English there is only singular and plural. However, there are three numbers in Arabic:

- ♦ Singular – اَلْمُفْرَدُ
- ♦ Dual – اَلْمُتَنَّى
- ♦ Plural – اَلْجَمْعُ

The dual is formed by adding the suffix *fatha*, alif and noon with *kasrah* (اِنَ) in the nominative case (حَالَةُ الرَّفْعِ) and *fatha*, sukoon and noon with *kasra* (اَيْنَ) in both the accusative and genitive case for masculine nouns.

Examples of masculine duals:

مُفْرَدٌ Singular	مُتَنَّى Dual	(Case)
مُسْلِمٌ A Muslim	مُسْلِمَانِ Two Muslims	Nominative (حَالَةُ الرَّفْعِ)

مُسْلِمًا A Muslim	مُسْلِمَيْنِ Two Muslims	Accusative (حَالَةُ التَّصْبِ)
مُسْلِمٍ A Muslim	مُسْلِمَيْنِ Two Muslims	Genitive (حَالَةُ الْجَرِّ)

Examples:

﴿وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ﴾

“And as for the wall, it belongs to *two orphan boys* in the city.” (18: 82)

For feminine..., the nouns end in “ة” (التاء المربوطة). This changes to an ordinary “ت” in the dual. The suffixes “-ان” and “-ين” will be added as in masculine duals.

Examples of feminine duals:

مفرد Singular	مثنى Dual	(Case)
مُسْلِمَةٌ A Muslim woman	مُسْلِمَتَانِ Two Muslim women	Nominative (حَالَةُ الرَّفْعِ)
مُسْلِمَةٌ A Muslim woman	مُسْلِمَتَيْنِ Two Muslim women	Accusative (حَالَةُ التَّصْبِ)
مُسْلِمَةٌ A Muslim woman	مُسْلِمَتَيْنِ Two Muslim women	Genitive (حَالَةُ الْجَرِّ)

Examples:

﴿جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَبٍ﴾

“We have assigned to one of them *two gardens* of grapes.” (18: 32)

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ﴾

“And for him who feared to stand before his Fosterer are *two gardens*.” (55:46)

There are two types of plurals in Arabic:

1. Sound plural – الْجُمُعُ السَّالِمُ

2. Broken plural – الْجُمُعُ الْمَكْسَرُ

The Sound Plural (الْجُمُعُ السَّالِمُ) : In the formation of sound plural the original form of the noun does not change. It has different masculine and feminine forms and is formed by suffixing dammah, waw with *sukoon* and *noon* with *fatha* “ـُونَ” in nominative, and *kasrah*, yaa with *sukoon* and *noon* with *fatha* “ـِيْنَ” in the accusative and genitive cases to the end of the masculine nouns.

Examples of masculine Sound Plurals:

مُفْرَد Singular	مُثَنَّى Dual	جُمُع Plural	(Case)
مُسْلِمٌ A Muslim	مُسْلِمَانِ Two Muslims	مُسْلِمُونَ Muslims	Nominative (حَالَةُ الرَّفْعِ)

مُسْلِمًا A Muslim	مُسْلِمَيْنِ Two Muslims	مُسْلِمِينَ Muslims	Accusative (حَالَةُ التَّصْبِ)
مُسْلِمِينَ Muslims	مُسْلِمَيْنِ Two Muslims	مُسْلِمٍ A Muslim	Genitive (حَالَةُ الْجَرِّ)

For feminine plurals *fatha*, *alif* and *taa* with tanwin *dammah* “ـَاتٌ” is suffixed for nominative, and *fatha*, *alif* and *taa* with tanwin *kesrah* “ـَاتِ” for accusative and genitive cases.

مُفْرَد Singular	مُتَنَفِي Dual	جَمْع Plural	(Case)
مُسْلِمَةٌ Muslim woman	مُسْلِمَتَانِ Two Muslim women	مُسْلِمَاتٌ Muslim women	Nominative (حَالَةُ الرَّفْعِ)
مُسْلِمَةٌ Muslim woman	مُسْلِمَتَيْنِ Two Muslim women	مُسْلِمَاتٍ Muslim women	Accusative (حَالَةُ التَّصْبِ)
مُسْلِمَةٌ Muslim women	مُسْلِمَتَيْنِ Two Muslim women	مُسْلِمَاتٍ Muslim woman	Genitive (حَالَةُ الْجَرِّ)

Note:

In the singular form we observe that the nominative, accusative and genitive cases are evident by the *harakah* (حَرَكَه) (ـُ) on the last letter of مُسْلِمٌ i.e. *tanwin dammah* (ـُ) , *tanwin fatha* (ـَ) and *tanwin kasrah* (ـِ). This is called الإِعْرَابُ بِالْحَرَكَه.

In the dual and plural forms, the الإعراب are not evident with *harakah* (حَرَكَه) but represent the nominative, accusative and genitive cases with the use of letters such as (ـَ اِنْ) (ـُ وُنْ) (ـِ وُنْ) This is called: الإعراب بِالْحُرُوفِ.

Example:

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّانِعِينَ وَالصَّانِعَاتِ وَالْحَافِظِينَ
فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ
اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾

“The Muslim men and the Muslim women, the believing men and the believing women, the obedient men and the obedient women and the truthful men and the truthful women, the patient men and the patient women, the humble men and the humble women, the men who give charity and the women who give charity, the men who fast and the women who fast, the chaste men and the chaste women and the men who remember Allah much and the women who remember; Allah is certainly (ready for their) protective forgiveness and has prepared a great reward for them.” (33:35)

The Broken Plural (الْجَمْعُ الْمَكْسَرُ): Unlike sound plurals where the original form of the word is retained, the broken plural is formed

by making internal changes to the structure of the noun by means of deletions, prefixes and suffixes.

Examples of broken plurals for the word كِتَابٌ is as follows:

مُفْرَدٌ Singular	مُتَعَمِّدٌ Dual	جَمْعٌ Plural	(Case)
كِتَابٌ Book	كِتَابَانِ Two books	كُتُبٌ Books	Nominative (حَالَةُ الرَّفْعِ)
كِتَابًا Book	كِتَابَيْنِ Two books	كُتُبًا Books	Accusative (حَالَةُ النَّصْبِ)
كِتَابٍ Books	كِتَابَيْنِ Two books	كُتُبٍ Book	Genitive (حَالَةُ الْجَرِّ)

Here we see that the formation of the dual is the same as that of the sound plural in the nominative, accusative and genitive cases.

Listed below are some examples of broken plurals.

مُفْرَد Singular	جَمْع Plural	مُفْرَد Singular	جَمْع Plural
وَلَدٌ Boy	أَوْلَادٌ Boys	أَمْرٌ Command/Affair	أُمُورٌ Commands/Affairs
رَبٌّ Lord	أَرْبَابٌ Lords	نَبِيٌّ Prophet	أَنْبِيَاءٌ Prophets
مَالٌ Property	أَمْوَالٌ Properties	رُوحٌ Soul	أَرْوَاحٌ Souls
نَهْرٌ River	أَنْهَارٌ / أَنْهَارٌ Rivers	شَهْرٌ Month	شُهُورٌ / أَشْهُرٌ Months
زَوْجٌ Wife	أَزْوَاجٌ Wives	مَدِينَةٌ City	مُدُنٌ Cities
رِجْلٌ Foot	أَرْجُلٌ Feet	سَفِينَةٌ Ship	سُفُنٌ Ships
عَيْنٌ Eye	عُيُونٌ / أَعْيُنٌ Eyes	قَلْبٌ Heart	قُلُوبٌ Hearts
سَيْفٌ Sword	سُيُوفٌ Swords	جَبَلٌ Mountain	جِبَالٌ Mountains
رَجُلٌ Man	رِجَالٌ Men	بَيْتٌ House	بُيُوتٌ Houses
إِمْرَأَةٌ Woman	نِسَاءٌ / نِسَوَةٌ Women	قَلَمٌ Pen	أَقْلَامٌ Pens

Examples:

﴿وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ﴾

“And these *days* (ups and downs) We keep on changing among human beings by turn.” (3:140)

﴿وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

“And *gardens* beneath which *rivers* flow.” (3:136)

﴿أَأَزْيَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾

“Are different *masters* better or Allah, the One, the Omnipotent?” (12:39)

﴿وَالْجِبَالُ أَوْدَادًا﴾

“And the *mountains* pegs?” (78:7)

﴿لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا﴾

“They have hearts with which they do not understand.” (7:179)

﴿فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾

“Then marry from among the *women* who seem good to you.” (4:3)

﴿إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوَّالَكُمْ﴾

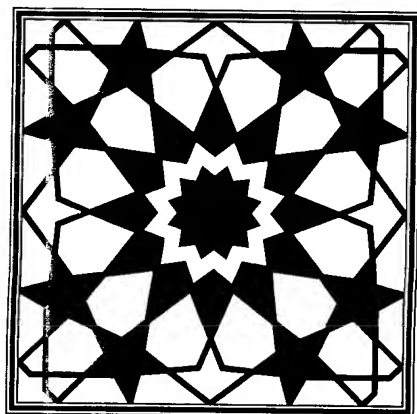
“Some of *your wives* and *your children* are certainly your enemies.” (64:14)

﴿ذَٰلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ﴾

“That was because there came to them *their messengers* with clear proofs.” (64:6)

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَّكُمْ﴾

“There is no sin on you if you enter non *residential* buildings wherein your provision (is stored).” (24:29)



Chapter 3

الضَّمَائِرُ – PRONOUNS

Pronouns are words used as a substitute for a noun like he, she, his, her, their, them, I, etc.

There are basically two types of pronouns:

1. Attached Pronoun (الضَّمِيرُ الْمُتَّصِلُ) which come attached to a noun, verb or particle.
2. Detached Pronoun (الضَّمِيرُ الْمُنْفَصِلُ) which comes separately without attaching itself to a verb, noun or particle.

Pronouns can be classified according to:

1. Conversation – الكلام:

- a. Third person – الغَائِبُ
- b. Second person – الْمُخَاطَبُ
- c. First person – الْمُتَكَلِّمُ

2. Gender – الجنس:

- a. Masculine – الْمَذَكَّرُ
- b. Feminine – الْمُؤَنَّثُ

3. Number – العَدَدُ:

- a. Singular – المَفْرَدُ
 b. Dual – المَثْنَى
 c. Plural – الجَمْعُ

Note: Unlike English, Arabic uses a separate word for 'two' which is المَثْنَى (dual).

Third Person Pronouns – الضَمَائِرُ لِلْغَائِبِ

As these are used most often in the Qur'an, we will deal with them first.

Table for masculine third person pronouns – مُذَكَّرٌ غَائِبٌ :

مذَكَّرٌ غَائِبٌ 3rd person Masculine	مفرد Singular	مثنى Dual	جمع Plural
الضَّمِيرُ الْمُنْفَصِلُ Detached Pronouns	هُوَ He	هُمَا They two	هُمْ They all
الضَّمِيرُ الْمُتَّصِلُ Attached Pronouns	هُ His	هُمَا Theirs (two)	هُمْ Theirs (all)
	لَهُ For him	لَهُمَا For them (two)	لَهُمْ For them (all)
	إِيَّاهُ Only him	إِيَّاهُمَا Only them (two)	إِيَّاهُمْ Only them (all)

Table for feminine third person pronouns -- مَوْثَّ غَائِب :

مَوْثَّ غَائِب 3 rd person Feminine	واحد Singular	مثنى Dual	جمع Plural
الضَّمِيرُ الْمُنْفَصِلُ Detached Pronouns	هِيَ She	هُمَا They two	هُنَّ They all
الضَّمِيرُ الْمُتَّصِلُ Attached Pronouns	هَا Her	حَمَا Theirs (two)	هُنَّ Theirs (all)
	لَهَا For her	لَهُمَا For them (two)	لَهُنَّ For them (all)
	إِيَّاهَا Only her	إِيَّاهُمَا Only them (two)	إِيَّاهُنَّ Only them (all)

Examples of detached pronouns – الضَّمِيرُ الْمُنْفَصِلُ :

	مفرد Singular	مثنى Dual	جمع Plural
Masculine	هُوَ مُسْلِمٌ He is a Muslim	هُمَا مُسْلِمَانِ They both are Muslims	هُمْ مُسْلِمُونَ They are Muslims
Feminine	هِيَ مُسْلِمَةٌ She is a Muslim	هُمَا مُسْلِمَتَانِ They both are Muslims	هُنَّ مُسْلِمَاتٌ They are Muslims

Examples of attached pronouns (الضَّمِيرُ الْمُتَّصِلُ) with a noun:

	مفرد Singular	مثنى Dual	جمع Plural
Masculine	رَبُّهُ His Lord	رَبُّهُمَا Their Lord	رَبُّهُمْ Their Lord
Feminine	رَبُّهَا Her Lord	رَبُّهُمَا Their Lord	رَبُّنَّ Their Lord

Examples of attached pronouns (الضَّمَائِرُ الْمُتَّصِلَةُ) with a verb:

	مفرد Singular	مثنى Dual	جمع Plural
Masculine	خَلَقَهُ He created him	خَلَقَهُمَا He created them	خَلَقَهُمْ He created them
Feminine	خَلَقَهَا He created her	خَلَقَهُمَا He created them	خَلَقَهُنَّ He created them

Examples:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

“Say, ‘Allah is One.’” (112:1)

﴿فَوَسَّوَسَ لَهَا الشَّيْطَانُ﴾

“But the devil whispered to *them both*.” (7:20)

﴿وَقَسَمَهُمَا إِنِّي لَكُمَا لَنَاصِحٌ﴾

“And he swore to them both, ‘I am certainly a sincere adviser to you.’” (7:21)

﴿أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾

“That you should not serve anyone *except Him*.” (17:23)

﴿إِذْ هُمْ عَلَيْهَا قُعُودٌ﴾

“When *they* sat around *it*.” (85:6)

﴿وَمِمَّا رَزَقْنَاهُمْ يُقْفُونَ﴾

“And spend from that which *We* have provided for *them*.” (2:3)

﴿وَبِالْآخِرَةِ هُمْ يُوقِنُونَ﴾

“And *they* are certain about the hereafter.” (2: 4)

﴿وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾

“And seek *His* protective forgiveness. *He* is certainly the acceptor of repentance.” (110:3)

﴿يُبَيِّنْ لَنَا مَا هِيَ﴾

“To make clear to us, what is *it* (exactly).” (2:70)

﴿فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ﴾

“So when they reach (the end of) *their term*, then either hold *them* in a recognized (good manner) *or* separate *them* in a recognized (good manner).” (65:2)

﴿تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ﴾

“(That you) bring the (soul) *back*, if you are truthful?” (56:87)

الضَّمَائِرُ لِلْمُخَاطَبِ – Second Person Pronouns

Table for masculine second person pronouns – الضَّمَائِرُ لِلْمُذَكَّرِ الْمُخَاطَبِ

مذكَر مخاطَب 2nd person Masculine	مفرد Singular	مثنى Dual	جمع Plural
الضَّمِيرُ الْمُنْفَصِلُ Detached Pronouns	أَنْتَ You	أَنْتُمَا You both	أَنْتُمْ You all
الضَّمِيرُ الْمُتَّصِلُ Attached Pronouns	كَ Yours	كُمَا Yours (two)	كُكُمْ Yours(all)
	لَكَ For you	لَكُمَا For you both	لَكُكُمْ For you all
	إِيَّاكَ Only from you	إِيَّاكُمَا Only from you (two)	إِيَّاكُكُمْ Only from you (all)

Table for feminine second person pronouns – الضَّمَايِرُ لِلْمَوْثَبِ الْمُخَاطَبِ

مَوْثَبٌ مُخَاطَبٌ 2nd person Feminine	مفرد Singular	مثنى Dual	جمع Plural
الضَّمِيرُ الْمُنْفَصِلُ Detached Pronouns	أَنْتِ You	أَنْتُمَا You both	أَنْتُنَّ You all
الضَّمِيرُ الْمُتَّصِلُ Attached Pronouns	كِ Yours	كُمَا Yours (two)	كُنَّ Yours(all)
	لَكَ For you	لَكُمَا For you both	لَكُنَّ For you all
	إِيَّاكَ Only from you	إِيَّاكُمَا Only from you (two)	إِيَّاكُنَّ Only from you (all)

Examples of detached pronouns – الضَّمَايِرُ الْمُنْفَصِلُ:

	مفرد Singular	مثنى Dual	جمع Plural
Masculine	أَنْتَ مُسْلِمٌ You are a Muslim	أَنْتُمَا مُسْلِمَانِ You both are Muslims	أَنْتُمْ مُسْلِمُونَ You all are Muslims
Feminine	أَنْتِ مُسْلِمَةٌ You are a Muslim	أَنْتُمَا مُسْلِمَتَانِ You both are Muslims	أَنْتُنَّ مُسْلِمَاتٌ You all are Muslims

Examples of attached pronouns (الضَّمَائِرُ الْمُتَّصِلَةُ) with a noun:

	مفرد Singular	مثنى Dual	جمع Plural
Masculine	رَبُّكَ Your Lord	رَبُّكُمَا Lord of you both	رَبُّكُمْ Lord of you all
Feminine	رَبُّكِ Your Lord	رَبُّكُمَا Lord of you both	رَبُّكُنَّ Lord of you all

Examples of attached pronouns (الضَّمَائِرُ الْمُتَّصِلَةُ) with a verb:

	مفرد Singular	مثنى Dual	جمع Plural
Masculine	خَلَقَكَ He created you	خَلَقَكُمَا He created you both	خَلَقَكُمْ He created you all
Feminine	خَلَقَكِ He created you	خَلَقَكُمَا He created you both	خَلَقَكُنَّ He created you all

Examples:

﴿قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ﴾

“They (angels) replied, ‘Glory be to *You*, we do not have knowledge except of that which *You* taught us. *You are certainly* the All-Knowing, the All-Wise.’” (2:32)

﴿يَتَذَكَّرُ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ﴾

“O Adam! *You* and *your* wife, dwell in the garden.” (2:35)

﴿إِلَّاكَ نَسْتَعِيْثُ وَإِلَّاكَ نَسْتَعِيْثُ﴾

“*You Alone* do we serve and (from) *You Alone* do we seek help.” (1:5)

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ﴾

“Did We not expand *for you your bosom*?” (94:1)

﴿وَإِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ إِنَّ اللَّهَ اصْطَفٰكِ وَطَهَّرَكِ وَاصْطَفٰكِ عَلَى نِسَاءِ الْعٰلَمِيْنَ﴾

“And when the angels said, ‘O Maryam! Allah has certainly chosen *you* and cleaned *you* and chosen *you* above the women of the worlds.’” (3: 42)

﴿يٰمَرْيَمُ اقْنُتِيْ لِرَبِّكِ وَاسْجُدِيْ وَارْكَعِيْ مَعَ الرَّاكِعِيْنَ﴾

“O Maryam! Be devoutly obedient to *your Fosterer* and prostrate and bow down with those who bow down.” (3:43)

الضَّمَايِرُ لِلْمَتَكَلِّمِ – First Person Pronoun

In the third and second person, we have categorized singular, dual and plural according to the number. However, dual does not exist for the first person pronoun. “نَحْنُ” It is used for both dual and plural.

As in English the first person pronouns are common for both masculine and feminine genders.

Examples:

متكلم First person (Masculine/Feminine)	مفرد Singular	جمع Plural
الضَّمِيرُ الْمُنْفَصِلُ Detached Pronouns	أَنَا I	نَحْنُ We
الضَّمِيرُ الْمُتَّصِلُ Attached Pronouns (To Noun)	مِ My	نَا Our
الضَّمِيرُ الْمُتَّصِلُ Attached Pronouns (To Verb)	نِي Me	نَا Us
	لِي For me	لَنَا For us
	إِيَّايَ Only me	إِيَّانَا Only us

Note:

When attached pronouns are used with a noun we suffix “ئِي” to the noun. When they are used with a verb “نِي” is used.

رَبِّي

My Lord

خَلَقَنِي

He created me

Sometimes in first person possessive singular pronoun, “ئِي” is not attached to the noun or verb but the possession is indicated by accenting the last letter with a *kasrah* (ـِ)

﴿أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

“I respond to the prayer of one *who* prays.” (2:186)

﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾

“For you, your religion (or judgment) and for me, *my* religion (or judgment).” (109:6)

إِنَّ comes in the meaning of surely/certainly. It can be attached to pronouns and used.

إِنَّا → نَا + إِنَّ - Surely we

إِنَّكَ → كَ + إِنَّ - Surely you

إِنَّهُ → هُ + إِنَّ - Surely he

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾

“Then glorify your Fosterer by praising Him and seek His protective forgiveness. He *is certainly* the acceptor of repentance.” (110:3)

﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ﴾

“Certainly I turn my attention towards Him Who initiated the creation of the skies and the Earth.” (6:79)

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾

“We certainly gave you abundance.” (108:1)

﴿إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ﴾

“You are certainly the All-Knowing, the All-Wise.” (2:32)

Examples of detached pronouns – الضَّمَائِرُ الْمُتَفَصِّلُ:

	مفرد Singular	مثنى Dual	جمع Plural
Masculine	أَنَا مُسْلِمٌ I am a Muslim	نَحْنُ مُسْلِمَانِ We two are Muslims	نَحْنُ مُسْلِمُونَ We all are Muslims
Feminine	أَنَا مُسْلِمَةٌ I am a Muslim	نَحْنُ مُسْلِمَتَانِ We two are Muslims	نَحْنُ مُسْلِمَاتٌ We all are Muslims

Examples of detached pronouns (الضَّمَائِرُ الْمُتَّصِلُ) with a noun:

	مفرد Singular	جمع Plural
Masculine/Feminine	رَبِّي My Lord	رَبِّنَا Our Lord

Examples of detached pronouns (الضَّمَايِرُ الْمُتَّصِلَةُ) with a verb:

	مفرد Singular	جمع Plural
Masculine/Feminine	خَلَقَنِي He created me	خَلَقَنَا He created us

Examples:

﴿قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ﴾

“They say, ‘*We* are but reformers.” (2:11)

﴿مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا﴾

“Which *We* have sent down to Our servant.” (2:23)

﴿وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ﴾

“When *we* glorify You by praising You and exalt Your Holiness.” (2:30)

﴿وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ﴾

“And *I* am not a server of that which you serve.” (109:4)

﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾

“For you, your religion (or judgment) and for me, *my* religion (or judgment).” (109:6)

﴿رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ﴾

“Our Fosterer! Give us good in this world and good in the hereafter and save us from the punishment of fire.”
(2: 201)

﴿وَإِنِّي فَأَرْهُونِ﴾

“And then fear Me Alone.” (2:40)



Chapter 4



PREPOSITIONS – حُرُوفُ الْجَرِّ

Words which combine with a noun or pronoun to form a phrase are called prepositions.

They have meaning of their own and have an effect on nouns and pronouns.

Their effect on the noun is that they will change the vowel of the last letter of the noun from *dammah* (ـُ) or *fatha* (ـَ) to *kasrah* (ـِ).

The prepositions which act on nouns are as follows:

عَلَى – on /upon

إِلَى – to/towards

بِ – in/with

فِي – in

مِنْ – from/than

عَنْ – from/about

كَ – like/as

حَتَّى - until

لِ - for/to

Examples:

1. عَلَى قُلُوبٍ → قُلُوبٌ + عَلَى

On + hearts → on hearts

﴿عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَرِهِمْ غَشَاةٌ﴾

“Upon their hearts and upon their hearings, and their eyes is a covering.” (2:7)

2. إِلَى السَّمَاءِ → السَّمَاءُ + إِلَى

Towards + the heaven → towards the heaven

﴿ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ﴾

“Moreover He set the balance towards the sky, the balanced them (into) seven skies (higher levels).” (2

3. بِالنَّاسِ → النَّاسُ + بِ

With + the people → with the people

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

“Say, 'I seek the protection of the Fosterer of mankind (114:1)

4. فِي دِينٍ → دِينٌ + فِي

In + religion → in religion.

﴿وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا﴾

“And you see people enter the religion of Allah *in* troops.” (110:2)

5. وَالتَّيْنِ → التَّيْنُ + وَ

Swear by + the fig → swear by the fig

﴿وَالزَّيْتُونِ﴾

“By the fig (or the place Teen where Nuh’s ship embarked), and the olive (or Zaita in Jerusalem, where Isa ibn Maryam received and preached the message of Allah).” (95:1)

6. تَاللَّهِ → اللَّهُ + تَ

Swear by + Allah → swear by Allah

﴿قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ﴾

“They said, ‘By Allah, you know for certain.’” (12:73)

7. مِنَ الْجُوعِ → الْجُوعُ + مِنْ

In + hunger → in hunger

﴿الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَءَامَنَهُمْ مِنْ خَوْفٍ﴾

“Who has fed them *in* hunger and given them security *from* fear.” (106:4)

8. عَنِ الْيَمِينِ → الْيَمِينُ + عَنْ

From + the right → from the right

﴿عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ﴾

“From your right and from your left, in groups?” (70:37)

9. كَعَصْفٍ → عَصْفٌ + كَ

Like + straw → like straw

﴿فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ﴾

“So that He made them *like* eaten up *straw* (husk).” (105:5)

10. لِلَّهِ → اللَّهُ + لِ

For + Allah → for Allah

﴿لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

“Whatever is in the skies and whatever is in the Earth is *Allah's*.” (2:284)

11. حَتَّى مَطْلَعٍ → مَطْلَعٌ + حَتَّى

Until + break → until break

﴿سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ﴾

“Peace! *It is till* the appearance of dawn.” (97:5)

All the above mentioned prepositions have their effect on the last letter of the nouns.

However, only four of the above prepositions i.e. عَلَى, إِلَى, فِي, بِ, act on the pronouns هُ، هُمَا، هُمْ، هُنَّ. They give *kasrah* (ـِ) to the first letter of the pronoun.

There is no action of these prepositions on any other pronouns.

Example:

عَلَيْهِ → هُ + عَلَى

عَلَيْهِمَا → هُمَا + عَلَى

عَلَيْهِمْ → هُمْ + عَلَى

عَلَيْهِنَّ → هُنَّ + عَلَى

The following table displays the effect of عَلَى, إِلَى, بِ, فِي on the pronouns هُ, هُمَا, هُمْ, هُنَّ.

	هُ Him	هُمَا Them both	هُمْ Them all (M)	هُنَّ Them all (F)
عَلَى On	عَلَيْهِ On him	عَلَيْهِمَا On them both	عَلَيْهِمْ On them all (M)	عَلَيْهِنَّ On them all (F)
إِلَى Towards	إِلَيْهِ Towards Him	إِلَيْهِمَا Towards them both	إِلَيْهِمْ Towards them all (M)	إِلَيْهِنَّ Towards them all (F)
بِ In, With	بِهِ With him	بِهِمَا With them both	بِهِمْ With them all (M)	بِهِنَّ With them all (F)
فِي In	فِيهِ In him	فِيهِمَا In them both	فِيهِمْ In them all (M)	فِيهِنَّ In them all (F)

Examples:

﴿فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ﴾

“Then whosoever makes it incumbent on himself to perform the Hajj therein.” (2: 197)

﴿فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

“There will neither be any fear on them nor will they grieve.” (2:38)

﴿يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ﴾

“He misleads many with it and He guides many with it, but He does not mislead anyone with it except the transgressors.” (2:26)

As we have mentioned earlier there is no action of these prepositions on other pronouns. Examples for these are stated below.

كَ + عَلَى – No action of عَلَى on كَ.

هُ + مِنْ – No action of مِنْ on هُ .

Examples:

﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ﴾

“Forbidden to you (for marriage) are your mothers.” (4:23)

﴿وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ

لَعَلَّكُمْ تَتَّقُونَ﴾

“And do not follow other ways which will *part you* from His way. That He directs you with, that you may guard (against evil).” (6:153)

﴿وَوَضَعْنَا عَنْكَ وِزْرَكَ﴾

“And relieve *you* of your burden.” (94:2)

﴿وَأَسْتَكَبرُوا عَنْهَا أُولَئِكَ أَصْحَابُ النَّارِ﴾

“And (turn away) *from them* considering themselves great, those are the inhabitants of the fire, they will stay in it.” (7:36)

Exception:

At one place (48:10) in the Holy Qur'an there is no action of *على* on *هُ* and it is read *عَلَيْهِ*. Allah says,

﴿وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِيسُورُهُ أَجْرًا عَظِيمًا﴾

“And whoever fulfils the agreement *which he has made with* Allah, then He will give him a great reward.” (48:10)

In the chapter “Pronouns” we observe that the preposition “*لِ*” comes attached to pronouns as a prefix and takes the form of “*لِ*” except in the first person pronoun ‘*يَ*’.

مذكر Masculine	مفرد Singular	مثنى Dual	جمع Plural
غائب 3 rd person	لَهُ For him	لَهُمَا For them both	لَهُمْ For them all
مخاطب 2 nd person	لَكَ For you	لَكُمَا For you both	لَكُمْ For you all
متكلم 1 st person	لِي For me	-	لَنَا For us all

Examples:

﴿لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ﴾

“For Him is the kingdom and to Him is due (all) praise.”
(64:1)

﴿أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ﴾

“We will bring out for them a living creature from the Earth.” (27:82)

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ﴾

“Did We not expand for you your bosom.” (94:1)

مؤنث Feminine	مفرد Singular	مثنى Dual	جمع Plural
غائب 3 rd person	لَهَا For her	لَهُمَا For them both	لَهُنَّ For them all
مخاطب 2 nd person	لَكَ For you	لَكُمَا For you both	لَكُنَّ For you all
متكلم 1 st person	لِي For me	-	لَنَا For us all

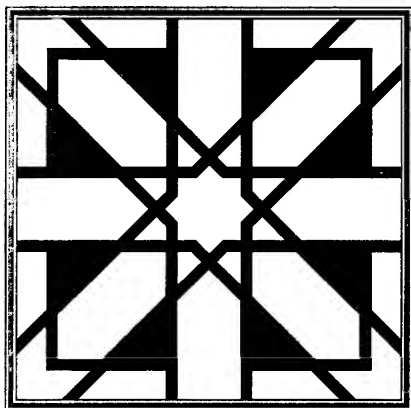
Examples:

﴿لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾

“For it, is (the benefit of) what it has earned and against it, is (the harm of) what it has earned.” (2: 286)

﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾

“For you your religion (or judgment) and for me my religion (or judgment).” (109:6)



Chapter 5

ADVERB OF TIME AND PLACE

ظَرْفُ الْمَكَانِ وَالزَّمَانِ

Some words have the same effect on the nouns and pronouns as the prepositions although they are not prepositions. These kind of words are used as adverb of time and place.

The following are examples of such words used in the Holy Qur'an:

Under/Beneath	تَحْتَ	Some	بَعْضُ
Above/Over	فَوْقَ	All/Every	كُلُّ
Before/In front	أَمَامَ	Other than	دُونَ
Before	قَبْلَ	Other than	غَيْرَ / مِنْ دُونِ
After	بَعْدَ	Near	عِنْدَ
Behind	وَرَاءَ	With	مَعَ
Between	بَيْنَ	With/from	لَدُنْ / لَدَى
Around	حَوْلَ		

Examples:

﴿مِنْ تَحْتِ أَرْجُلِكُمْ﴾

“From *beneath* your feet.” (6:65)

﴿وَجَاهِدُوا مَعَ رَسُولِهِ﴾

“And strive *along with* His Messenger.” (9:86)

﴿وَمَا كُنْتَ لَدَيْهِمْ﴾

“And you were not *with* them.” (3:44)

﴿بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزُقُونَ﴾

“Nay. they live, finding their sustenance *in the presence* of their Lord.” (3:169)

﴿مِن لَّدُنْ حَكِيمٍ عَلِيمٍ﴾

“From the All-Wise, the All-Knowing.” (27:6)

﴿وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا﴾

“And whoever seeks a religion *other than* Islam.” (3:85)

﴿لَا نُفَرِّقُ بَيْنَ أَحَدٍ﴾

“We make no distinction *between* any of them.” (3:84)

﴿وَهُوَ الْغَافِرُ فَوْقَ عِبَادِهِ﴾

“And He is Omnipotent (All Powerful) *over* His servants.” (6:61)

﴿نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا﴾

“We may place them *beneath* our feet.” (41:29)

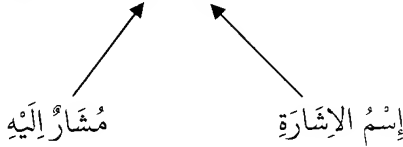
Chapter 6

DEMONSTRATIVE PRONOUN

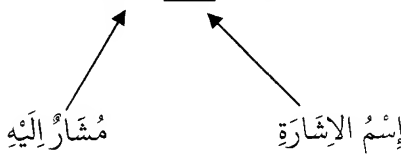
إِسْمُ الإِشَارَةِ

Words that are used to point at some thing are known as Demonstrative Pronouns (إِسْمُ الإِشَارَةِ).

For example: هَذَا كِتَابٌ – This is a book (complete sentence)



ذَلِكَ الْكِتَابُ – That book (incomplete sentence)



In the above examples هَذَا and ذَلِكَ are أَسْمَاءُ الإِشَارَةِ and الْكِتَابُ and الشَّجَرَةُ are called مُشَارٌ إِلَيْهِ (the objects pointed at).

Note that by prefixing **أَلْ** to the **مُشَارٌ إِلَيْهِ** the sentence gives an incomplete meaning as in the above example **ذَلِكَ الْكِتَابُ** “that book.”

إِسْمُ الإِشَارَةِ has two forms:

- Near distance – **إِسْمُ الإِشَارَةِ لِلْقَرِيبِ**
- Far distance – **إِسْمُ الإِشَارَةِ لِلْبَعِيدِ**

These are considered to be proper nouns or definite nouns.

Table for demonstrative Pronouns- near distance – **إِسْمُ الإِشَارَةِ لِلْقَرِيبِ**:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر Masculine	هَذَا This	هَذَانِ These (two)	هَؤُلَاءِ These (all)
		هَذَيْنِ These (two) (Accusative & Genitive Case)	
مؤنث Feminine	هَذِهِ This	هَاتَانِ These (two)	هَؤُلَاءِ These (all)
		هَاتَيْنِ These (two) (Accusative & Genitive Case)	

There is a plural form in the demonstrative pronouns that is common to both genders - هَؤُلَاءِ - which is used only for human beings. Otherwise the singular form of the feminine - هَذِهِ - is enough to refer to the collective of plural non- human nouns and broken plurals.

Example:

﴿هَذِهِ أُمَّتُكُمْ﴾

“This is yours community.” (23:52)

Examples:

﴿وَهَذَا كِتَابٌ مُصَدِّقٌ لِّسَانًا عَرَبِيًّا﴾

“And this is a book confirming (it) in Arabic language.”
(46:12)

﴿قَالَ أَنَا يُسُفُ وَهَذَا أَخِي﴾

“He said, ‘I am Yusuf and this is my brother.’” (12:90)

﴿قَالُوا إِنَّ هَٰذَيْنِ لَسَاحِرَيْنِ﴾

“They said These two are surely magicians.” (20:63)

﴿أَنَّى يُحْيَىٰ هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا﴾

“How will this be brought (back) to life by Allah after its death?” (2:259)

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ﴾

“Say, ‘*This* is my way, I invite towards Allah.” (12:108)

﴿إِنَّ هَذِهِ أُمَّةٌ وَاحِدَةٌ﴾

“*This* community of yours is certainly one community.” (21:92)

﴿وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ﴾

“But do not go near *this* tree.” (2:35)

﴿ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ﴾

“Then you are the persons *who* kill your own people.” (2:85)

Note: If the demonstrative pronoun comes in a possessive sentence it will come after the possessive phrase.

﴿قَالَ إِنِّي أُرِيدُ أَنْ نِكَحَّكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ﴾

“He said, ‘I intend to marry you to one of *these* two daughters of mine. (28:27).’”

﴿أَذْهَبُوا بِمِصْبِيِّ هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي﴾

“Go with *this* shirt of mine and put it on the face of my father.” (12:93)

Table for demonstrative pronouns-far distance – اِسْمُ الْاِشَارَةِ لِلْبَعِيْدِ –

	مفرد Singular	مثنى Dual	جمع Plural
مذكر Masculine	ذَلِكَ That	ذَانِكَ Those (two)	أُولَئِكَ Those (all)
		ذَيْنِكَ Those (two) (Accusative & Genitive Case)	
مؤنث Feminine	تِلْكَ That	تَانِكَ Those (two)	أُولَئِكَ Those (all)
		تَيْنِكَ Those (two) (Accusative & Genitive Case)	

The plural form - اُولَئِكَ - is common to both genders in far distance demonstrative pronouns and is used only for human beings. Otherwise the singular form of the feminine تِلْكَ is used to refer to the broken plurals.

﴿تِلْكَ اِلْرُّسُلُ﴾

“Those messengers.” (2:253)

﴿تِلْكَ اٰيٰتُ اللّٰهِ﴾

“These are the Signs of Allah.” (2:252)

Examples:

﴿ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ﴾

“This is the Book; in it is guidance sure, without doubt.”
(2:2)

﴿تِلْكَ الْأَرْسُلُ فَضَّلْنَا بَعْضَهُم عَلَىٰ بَعْضٍ﴾

Those messengers, We had made some to excel others.”
(2:253)

In the above examples, ذَٰلِكَ and تِلْكَ are also used for things of the near distance in order to emphasize the greatness or seriousness of the object pointed at.

﴿قَالَ ذَٰلِكَ مَا كُنَّا نَبِغُ﴾

“He (Musa) said, ‘That is what we have been seeking for.’”
(18:64)

﴿فَذَٰلِكَ بُرْهَانُنَا مِنْ رَبِّكَ﴾

So those two, are the proofs (of your prophethood) from your Fosterer.” (28:32)

﴿أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

“Those are on guidance from their Fosterer and those are the persons who are successful.” (2:5)

﴿أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي﴾

“That is (something) of what my Fosterer has taught me.” (12:37)

﴿ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ﴾

“That is Allah your Fosterer, so serve Him. Will you not then mind?” (10:3)

Note: In the last two examples ذَلِكُمَا and ذَلِكُمْ are used. Although they seem like dual and plural they are singular but the pronouns used are dual and plural.

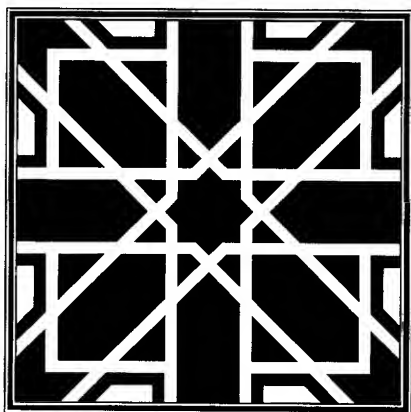
هَاهُنَا ‘here’ and هُنَالِكَ ‘there and then’ are demonstrative pronouns for place and time, e.g.

﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾

“So you and your Fosterer go and fight, we will certainly sit *here*.” (5:24)

﴿هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ﴾

“There did Zakariyya pray to his Fosterer.” (3:38)



Chapter 7

RELATIVE PRONOUN

إِسْمُ الْمَوْصُولِ

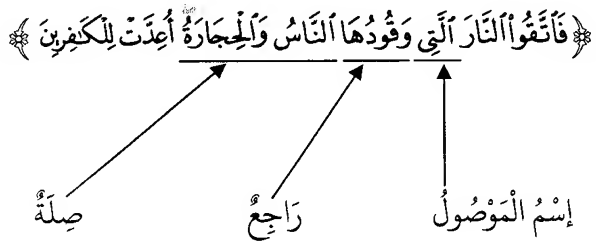
Relative nouns relate to or depend on the word before or after them. They indicate a particular thing but do not make complete sense.

	مفرد Singular	مثنى Dual	جمع Plural
مذكر Masculine	الَّذِي That one who/ That one which	الَّذَانِ Those two who/ Those two which	الَّذِينَ Those all who/That who/Those which
		الَّذَيْنِ Those two who/ Those two which (Accusative & Genitive Case)	
مؤنث Feminine	الَّتِي That one who/ That one which	الَّتَانِ Those two who/ Those two which	الَّاتِي / الَّاتِي Those who/ Those which

		الَّتَيْنِ Those two who/ Those two which (Accusative & Genetive Case)	
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The relative sentence that follows the relative pronoun is called **الصَّلَة**. It completes the meaning of the relative sentence.

When the relative pronoun refers to any part of the **الصَّلَة** except the subject it must be repeated by an attached pronoun known as the **عَائِدٌ** or **رَاجِعٌ**. For example:



“Then be on your guard against the fire prepared for the infidels whose fuel will be human beings and stones.” (2:24)

Here **هَا** is the attached pronoun – **رَاجِعٌ**:

Examples:

﴿وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوْلُوا الْأَدْبَرَ﴾

“And if *those* who do not believe fight with you, they would certainly turn (their) backs.” (48:22)

﴿الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

“Those who believe and do righteous works.” (13:29)

﴿وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ﴾

“And as for the two men who are guilty of the (indecentcy) from among you.” (4:16)

﴿رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنسِ﴾

“Our Fosterer! Show us those who misled us from among the jinn and human beings.” (41:29)

﴿أَدْفَعْ بِأَلَّتِي هِيَ أَحْسَنُ فِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

“Repel (evil) with that which is better. Then he between whom and you was enmity would become an intimate friend.” (41:34)

﴿وَالَّتِي يَأْتِيكِ الْفَحْشَاءُ مِنْ نِسَائِكُمْ﴾

“And as for those of your women who are guilty of indecentcy.” (4:15)

﴿وَالَّتِي بَلَغْنَ مِنَ الْمَحِيضِ﴾

“And for those of your women who have passed the age of menstruation.” (65:4)

﴿وَرَبَّيْبُكُمْ أَلَّتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمُوهُنَّ﴾

“And your step daughters under your guardianship (born) of your wives unto whom you have gone in.” (4:23)

﴿إِنَّ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ﴾

“Their mothers are none other than *those* who gave them birth.” (58:2)

مَنْ (who/whoever), مَا (what/whatever) are also used as relative nouns. مَنْ is used for living things and مَا is used for non-living things.

Examples:

﴿وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ﴾

“And among mankind is he *who* disputes regarding Allah without knowledge.” (22:3)

﴿يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ﴾

“He prays to him *whose* harm is nearer than his benefit.” (22:13)

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ﴾

“*Whoever* does righteous work, whether male or female...” (16:97)

﴿وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

“And We will definitely reward, those who are patient, with their reward (which will be) better than *that which* they used to do.” (16:96)

﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ﴾

“*That which* is with you passes away and *that which* is with Allah remains.” (16:96)

Chapter 8

INTERROGATIVE PRONOUN

إِسْمُ الْإِسْتِفْهَامِ

Words used in the beginning of a sentence to ask a question are called interrogatives.

What	مَاذَا/مَا	From where/ How come	أَنَّى
Why	لِمَاذَا/لِمَ	How	كَيْفَ
Who	مَنْ	How much	كَمْ
For whom/for which (لِ + مَنْ)	لِمَنْ	When	أَيَّانَ
What	أَيُّ	Which one/ whose (masc.)	أَيُّ
did	هَلْ	Which one/whose (Fem)	أَيَّةَ
When	مَتَى	Do	أَمْ
Since	مُنْذُ	About what (عَنْ + مَا)	عَمَّا/عَمَّا
Where	أَيْنَ	From what	مِمَّ/مِمَّا
In what (فِي + مَا)	فِيْمَا	(مِنْ + مَا)	

Examples:

﴿قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ﴾

“They said, ‘You! *Are* you indeed Yusuf?’” (12:90)

﴿قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً﴾

“Say, ‘*What* thing is greater (as) witness?’” (6:19)

﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ﴾

“Do you think that you will enter the garden?” (2:214)

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

“Who is there who can recommend to Him except by His permission? (2:255)

﴿وَمَا تِلْكَ بِيَمِينِكَ يَمُوسَى﴾

“And *what* is that in the right hand, O Moses?” (20:17)

﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ﴾

“They ask you *what* they should spend.” (2:215)

﴿لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ﴾

“Why do you say that which you do not do?” (6:2)

﴿قَالَ يَمْرُؤُا أَنْتَ لَكَ هَذَا﴾

“He said, ‘O Maryam! *From where* (does) this (provision) come to you’?” (3:37)

﴿قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ﴾

“(She) said, ‘O My Fosterer! *How* can I have a son.” (3:47)

﴿قَالَ كَمْ لَبِثْتَ﴾

“*How* long did you stay (in the state of death).” (2:259)

﴿كَيْفَ نُنشِزُهَا﴾

“*How* We set them together.” (2:259)

﴿قَالَ أَوَلَمْ تَوْمِنَ﴾

“He (Allah) said, ‘*What!* Do you not believe’?” (2:260)

﴿لِمَنِ الْمُلْكُ الْيَوْمَ﴾

“*To whom* belongs the power this day?” (40:16)

﴿أَيْنَ شُرَكَائُكُمْ﴾

“*Where* are those whom you claimed (that they were Our) partners?” (6:22)

﴿وَكَيْفَ تَكْفُرُونَ﴾

“*And how* would you reject.” (3:101)

﴿أَيُّكُمْ لَتَشْهَدُونَ﴾

“Do you really bear witness?” (6:19)

﴿فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾

“Then which of the favors of your Lord will ye deny (55:13)

﴿عَمَّ يَتَسَاءَلُونَ﴾

“About what do they ask one another?” (78:1)

﴿فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ﴾

“So let man see from *what* he was created.” (86:5)

﴿مَتَى نَصْرُ اللَّهِ﴾

“When will Allah’s help come?” (2:214)

﴿يَسْأَلُونَ أَيَّانَ يَوْمَ الدِّينِ﴾

“They ask, ‘When is the Day of Judgment?’” (51:12)

﴿مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ﴾

“Who created the skies and the Earth?” (29:61)

﴿أَيُّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾

“To which place of turning back they will turn back (26:227)

﴿أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا﴾

“Which of you has this (chapter of the Qur’an) increased in belief?” (9:124)

The combination of مَنْ and عَنْ is عَمَّن (from whom) or مَنْ is combined with أَمْ, the conjunction (or) as أَمَّن (or how/or who).

﴿أَمَّنْ هُوَ قَنِيتُ عَائَةَ اللَّيْلِ﴾

“Is he who devoutly prostrates and stands (for worship) during the hours of night...” (39:9)

﴿أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ﴾

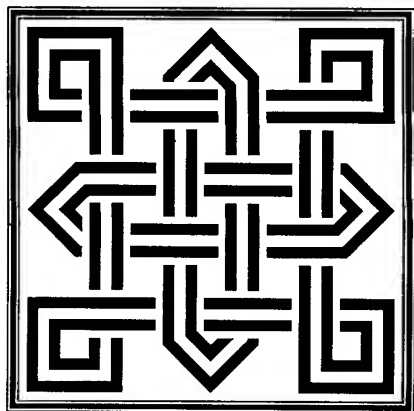
“Or who is it that has power over the hearing and the sight?” (10:31)

﴿أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ﴾

“Who is it, Who has created the skies and the Earth?” (27:60)

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ﴾

“Who is it, Who responds to the distressed when he prays to Him?” (27:62)



Chapter 9

POSSESSIVE PHRASE

الْمُرْكَبُ الْإِضَافِي

The possessive phrase is a combination of two nouns in which the first noun is owned by or in possession of the second noun.

Examples:

نَارُ اللَّهِ	Allah's fire/Fire of Allah
رَسُولُ اللَّهِ	Allah's Prophet
نَصْرُ اللَّهِ	Allah's Help
حَدِيثُ الْجُنُودِ	The story of the armies
حِزْبُ الشَّيْطَانِ	The group of satans
صَاحِبُ الْحُوتِ	The companion of the fish
يَوْمُ الْقَضَايِ	The Day of Decision

In English the possession can be denoted by apostrophe 'S' or by the use of the word "of", as displayed in the above examples.

- ♦ In a possessive phrase, the first noun is called **المُضَافُ** (possessed) and the second noun is called **المُضَافُ إِلَيْهِ** (possessor).
- ♦ **المُضَافُ** will always be an indefinite (common) noun and it will never have the article 'ال' with it.
- ♦ **المُضَافُ** can have the *a'raab dammah* (ـِ), *fatha* (ـَ) or *kasrah* (ـِ) on it but it will never have nunnation (تَنْوِين). (ـٍ).
- ♦ The second noun, the **المُضَافُ إِلَيْهِ** is generally (but not always) a proper noun or otherwise is particularized by prefixing 'ال'.

Examples in which **المُضَافُ إِلَيْهِ** is a common noun:

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ﴾

"This (Qur'an) is certainly *the word of an honored messenger*." (69:40)

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا﴾

"And *the requital of an evil* is an evil similar to it." (42:40)

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾

"So whoever does *good equivalent in weight, even to a small particle*, will see it." (99:7)

﴿وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

“And from *the evil of the envier* when he envies.”
(113:5)

- The last letter of the المُضَافُ إليه will always have *tanwin kasrah* (ـٍ) or *kasrah* (ـِ) i.e it will always be dqd (genitive).
- المُضَافُ إِلَيْهِ can also be in the form of a pronoun. However the pronoun will not bear *kasrah* (ـِ) on it.

Examples:

﴿وَلَا أُتِمَّ نِعْمَتِي عَلَيْكُمْ﴾

“So that I may complete *My favor* on you.” (2:150)

﴿مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ﴾

“*His wealth* and that which he earned will not save him.”
(111:2)

﴿وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

“While Allah was *their Guardian*. And on Allah then, let the believers (put their) trust.” (3:122)

﴿وَإِنْ نَصَبُوا وَتَقَوْا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا﴾

“But if you are patient and guard yourselves, *their plot* will not harm you in anything.” (3:120)

﴿فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ﴾

“In *her neck* (there will be) a rope of palm-fibre!” (111:5)

﴿لَا تُخْرِجُوهُمْ ۚ لَّيْسَ بِيُوتِهِمْ﴾

“Do not drive them out from *their houses*.” (65:1)

﴿لَكَرِّدِيكَرُ وَلِي دِينٍ﴾

“For you *your religion* (or judgment) and for me my religion (or judgment).” (109:6)

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا﴾

“And those who deny *Our signs* and (turn away) from them considering themselves great.” (7:36)

﴿لَمْ تَصْدُوتَ عَنْ سَبِيلِ اللَّهِ مَن ءَامَنَ تَعُوْنَهَا عَوْجًا﴾

“Why do you stop from *the path of Allah*, one who believes, seeking crookedness in it.” (3:99)

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“And hold together (and be united) through *the rope of Allah* and do not be divided.” (3:103)

﴿وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ﴾

“And on *the Day of Resurrection*, they will be sent towards a severe punishment.” (2:85)

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ﴾

“Did you not consider how your Fosterer dealt with *the owners of the elephant*?” (105:1)

﴿أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

“Those will be *the inhabitants of the fire*, in it they will stay.” (2:39)

﴿فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

“He has surely gone astray from *the balanced way*.” (2:108)

﴿وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ﴾

“And that *is the reward of the doers of good*.” (5:85)

- ♦ If the مُضَافٌ is dual or plural the ‘ن’ will be dropped in possession. Thus “ـَانِ” and “ـَيْنِ” become “ـَا” and “ـَيَّ”, “ـُونَ” and “ـِينَ” become “ـُو” and “ـَيَّ” respectively in the nominative.

Examples:

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

“No! *Both His Hands are spread out*.” (5:64)

﴿فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا﴾

“So We made this (event) an exemplary punishment for those who were in *front of them* (*witnessing it*) and those who came after them.” (2:66)

﴿يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ﴾

“O *children of Israel!* Remember My favor with which I favored you.” (2:40)

Note: The body parts which are in pairs will always be dual and considered feminine.

- ♦ If the demonstrative noun (اسْمُ الْإِشَارَةِ) comes in a possessive sentence it will come after the possessive phrase.

Examples:

﴿قَالَ إِنِّي أُرِيدُ أَنْ أَنْكِحَكَ إِحْدَى ابْنَتَي هَاتَيْنِ﴾

“He said, ‘I intend to marry you to one of *these two daughters of mine*.’” (28:27)

﴿أَذْهَبُوا بِقَمِيصِي هَذَا﴾

“Go with *this shirt of mine*.” (12:93)

Chapter 10

DESCRIPTIVE PHRASE

الْمُرْكَبُ التَّوْصِيفِيُّ

The descriptive phrase is a combination of two nouns wherein the second noun describes the first. In such cases the second noun will be an adjective.

The first noun is called *الْمَوْصُوفُ* or *الْمَنْعُوتُ*.

The second noun i.e. the adjective is called *الْصِفَتُ* or *التَّعْتُ*.

الْمَوْصُوفُ and *الْصِفَتُ* will be in full agreement with each other in terms of

- ♦ TYPE : definite (*الْمَعْرِفَةُ*) and indefinite (*التَّكْرِيهُ*)

If the noun is a definite noun then the adjective will also be definite. Similarly if the noun is an indefinite noun then the adjective will also be indefinite.

Some examples of indefinite nouns are listed below:

﴿وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

“And for them there is a *great punishment*.” (2:7)

﴿إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾

“(As) he is your *open enemy*.” (36:60)

﴿سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ﴾

“‘Peace,’ (will be) the word from *the Merciful Fosterer*.” (36:58)

Some examples of definite nouns are listed below:

﴿وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

“And your Fosterer, He is certainly *the Mighty, the Merciful*.” (26:68)

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

“Guide us to *the straight path*.” (1:6)

♦ GENDER – جِنْس : masculine or feminine.

If the noun is masculine then the adjective will also be masculine and vice versa.

Some examples of masculine nouns:

﴿النَّجْمُ الثَّاقِبُ﴾

“(It is) the piercing star.” (86:3)

﴿سَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾

“He will be called to account, with an *easy accountability*.”
(84:8)

A feminine noun will have the adjective feminized with “ة” called
التاء المربوطة.

Some examples of feminine nouns:

﴿فِي عَيْشَةٍ رَّاضِيَةٍ﴾

“Then he will lead *a life of pleasure*.” (101:7)

﴿نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ﴾

“*The denying, sinful forelock*.” (96:16)

- ♦ NUMBER – الْعَدَدُ: singular, dual or plural.

If the noun is singular the adjective will also be singular. Similar
is the case for duals and plurals.

Examples:

﴿بَلْ هُوَ قُرْآنٌ مَجِيدٌ﴾

“Certainly this is a *Glorious Qur'an*.” (85: 21)

﴿بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ﴾

“Certainly, those are *clear signs* in the bosoms of those
who are given knowledge.” (29:49)

CASE ENDING (E'raab – إعراب) :

If the noun is in nominative, accusative or genitive case, the adjective will also be in the nominative, accusative or genitive case respectively.

حَالَةُ الرَّفْعِ – i.e. or Nominative

حَالَةُ النَّصْبِ – i.e. or Accusative

حَالَةُ الْجَرِّ – i.e. or Genitive

Nominative: ﴿فَضْلًا مِّن رَّبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

“A grace from your Fosterer, that is the *great achievement*.” (44:57)

Accusative: ﴿جَزَاءً مِّن رَّبِّكَ عَطَاءٌ حِسَابًا﴾

“Reward from your Fosterer, *a gift (for the) account (of good deeds)*.” (78:36)

Genitive: ﴿لِيَوْمٍ عَظِيمٍ﴾

“For *a Great Day*.” (83:5)

If المَوْصُوفُ is a broken plural or a group of non-living things, then the الْصِفَتُ will be singular and feminine.

Examples:

﴿فِيهَا سُرَرٌ مَّرْفُوعَةٌ﴾

“Therein are *raised couches*.” (88:13)

﴿وَنَارِقُ مَصْفُوفَةً﴾

“And *cushions set in rows*.” (88:15)

﴿وَزَرَابِيُّ مَبْثُوثَةٌ﴾

“And *carpets spread*.” (88:16)

﴿وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ﴾

“And *pure mates and pleasure from Allah*.” (3:15)

In a possessive phrase (الْمَرْكَبُ الْإِصَافِي) the الْمُصَافُ will be considered a proper noun therefore its adjective will be made definite by adding the article “الْ”.

Example:

1. بَيْتُ اللَّهِ الْحَرَامُ

The *holy house* of Allah.

بَيْتُ is a common noun. However here it comes in the possessive case and acts as الْمُصَافُ and will thus because a proper noun. The definite article “الْ” is added to the adjective حَرَامُ to bring it in agreement with the proper noun.

2. تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

“These are *Verses of the Book* that makes (things) clear.”
(28:2)

المُبِين is the adjective of الْكِتَابِ and they are in agreement with each other in terms of number, gender etc.

3. بَيْتُ اللَّهِ الْعَظِيمِ

The *great house* of Allah.

4. بَيْتُ اللَّهِ الْعَظِيمِ

The house of *Allah*, the Greatest.

In the above sentences it is clearly understood by the *E'raab* – إِعْرَاب which noun the adjective is describing.

Chapter 11

SIMPLE NOMINAL SENTENCE

الْجُمْلَةُ الاسْمِيَّةُ

Th

A nominal sentence generally comprises of two components. The subject of the sentence is called **المُبْتَدَأُ** and the predicate is called **الخَبَرُ**.
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For example:

مُحَمَّدٌ رَّسُولٌ

Muhammad is a messenger.

مُحَمَّدٌ is the subject (المُبْتَدَأُ) and رَّسُولٌ is the predicate (الخَبَرُ).

﴿وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

“And Allah is the All-Hearing, the All-Knowing.” (24:2)

Here اللهُ is the subject, (المُبْتَدَأُ) and سَمِيعٌ عَلِيمٌ is the predicate (الخَبَرُ).

THE SUBJECT - المُبْتَدَأُ:

المُبْتَدَأُ is a proper noun (المَعْرِفَةُ). If it is not a proper noun then the article 'أَلْ' will be prefixed.

الْقُرْآنُ كِتَابٌ

The Qur'an is a book.

It is in the nominative case, حَالَةُ الرَّفْعِ (أَ or ءَ).

It will be in agreement with the predicate in terms of number (الْعَدَدُ) and gender (الْجِنْسُ).

﴿وَأَنْتُمْ ظَالِمُونَ﴾

"And you were unjust." (2:92)

المُبْتَدَأُ can be a word or a phrase but it cannot be a verb or a genitive phrase.

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاهُ﴾

"The most honored of you with Allah is certainly the one who guards most (against evil)." (49:13)

﴿الْحُرُّ بِالْحُرِّ﴾

"The free for the free." (2:178)

THE PREDICATE – الْحَبْرُ:

It is always a common noun (التَّكْرَةُ).

The الْحَبْرُ is مَرْفُوعٌ (و or _).

The predicate generally agrees with the subject in number (singular, dual or plural) and in gender (masculine or feminine).

When الْمُبْتَدَأُ is a broken plural of non-human objects (غَيْرَ عَاقِلٍ) the predicate will be feminine singular. For example,

﴿يُؤْتُهُمْ خَاوِيَةً﴾

“Their houses fallen down.” (27:52)

The الْحَبْرُ can be a proper noun when it is not an adjective.

﴿أَنْتَ مَوْلَانَا﴾

“You are our Gaurdian.” (2:286)

أَنْتَ is the subject (الْمُبْتَدَأُ), and مَوْلَانَا is the predicate (الْحَبْرُ).

﴿أَنَا يُوسُفُ وَهَذَا أَخِي﴾

“I am Yusuf and this is my brother.” (12:90)

In a nominal sentence that has a predicate as a proper noun a detached pronoun (which is in accordance with the subject in gender and number) is placed between the subject and the predicate.

Examples:

﴿وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

“And those are the persons who are successful.” (2:5)

الحَبْرُ can be a word, phrase or a sentence. It can also be a genitive phrase.

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“All Praise is due only for Allah, the *Fosterer of the worlds*.” (1:2)

﴿وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ﴾

“And your God is One God.” (2:163)

If the predicate is a sentence, then a pronoun is used which points towards the subject.

﴿الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾

“Those who are humble during their worship (*salat*).” (23:2)

﴿وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ﴾

“And who is more unjust than one who hides a testimony which he has from Allah?” (2:140)

Examples:

﴿وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ﴾

“And Allah is the Mighty, the Inflictor of retribution.” (3:4)

﴿تِلْكَ حُدُودُ اللَّهِ﴾

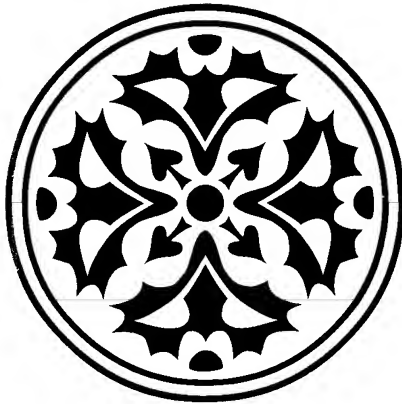
“Those are the limits (imposed by) Allah.” (2:229)

﴿تِلْكَ ءَايَاتُ الْقُرْآنِ﴾

“Those are the signs of the Qur'an.” (27:1)

﴿هَذَا سِحْرٌ مُّبِينٌ﴾

“This is clear magic.” (27:13)



Chapter 12

VERB

الْفِعْلُ

Verb is an action word in relation to time that is past, present and future. According to tense, the verbs can be divided into:

Past tense (الْفِعْلُ الْمَاضِي) : Here the action has been completed, therefore it is past tense.

Present tense (الْفِعْلُ الْمُضَارِع) : It is also called imperfect tense because the action is incomplete i.e. it is being done in the present or will be done in the future.

Past Tense — الْفِعْلُ الْمَاضِي

In Arabic, verbs are mostly tri-literal i.e. three lettered. They are of two kinds:

1. Consonant Verbs – الْأَفْعَالُ الصَّحِيحَةُ : They are based on three sound consonants. This chapter deals with these kinds of verbs.

2. Weak Verbs – الْأَفْعَالُ الْمُعْتَلَّةُ: These are called weak verbs and may have one or more of the vowels (ا- و- ي) in their triliteral formation. These vowels (ا- و- ي) are called حُرُوفُ الْعِلَّةِ.

For example:

وَعَدَ – to promise

قَالَ – to say

رَمَى – to throw

We will deal with the weak verbs in subsequent chapters.

الأفعال الصحيحة – Consonant Verbs

- ♦ The basic or root word is based on the verb فَعَلَ (ف-ع-ل) giving the meaning “He did”. ف represents the first radical, ع the second and ل the third radical. The root verb is always masculine-third person-singular.

Likewise some other examples are:

ضَرَبَ – To hit

فَتَحَ – To open

نَصَرَ – To help

- ♦ The *a'raab* (الإعراب) of letter ف and ل is not variable in the root, but the *a'raab* (الإعراب) on ع is variable, i.e. it can bear *fatha* (ـَ), *kasrah* (ـِ) or *dammah* (ـُ).

Examples:

فَعَلَ	فَعِلَ	فَعَّلَ
كَفَرَ to deny	سَمِعَ to listen	كَرَّمَ to be generous
نَظَرَ to see	شَرِبَ to drink	بَعَدَ to be far distant
دَخَلَ to enter	حَزِنَ to grieve	حَسَنَ to be good

Past tense table of فَعَلَ (ف-ع-ل) is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	فَعَلَ He did	فَعَلَا They both did	فَعَلُوا They all did
مؤنث غائب 3 rd person feminine	فَعَلَتْ She did	فَعَلَتَا They both did	فَعَلْنَ They all did
مذكر مخاطب 2 nd person masculine	فَعَلْتَ You did	فَعَلْتُمَا You both did	فَعَلْتُمْ You all did
مؤنث مخاطب 2 nd person feminine	فَعَلْتِ You did	فَعَلْتُمَا You both did	فَعَلْتُنَّ You all did
متكلم First person (Masculine/Feminine)	فَعَلْتُ I did	-	فَعَلْنَا We did

From the above table we note the following important points:

- ♦ With the addition of letters i.e. suffixes to the root فَعَلَ (-ف-ع-ل), the meaning of the verb will change. There are no prefixes used.

In every verb there is a corresponding pronoun hidden in the word. Therefore, we do not need to use explicit pronouns to specify the doer. The following table shows the corresponding pronoun hidden in each verb formation.

Also note the suffixes added to فَعَلَ to make the pattern.

	مفرد Singular		مثنى Dual		جمع Plural	
مذكر غائب 3 rd person Masculine	فَعَلَ He did		فَعَلَا They both did		فَعَلُوا They all did	
	Suffix-	Hidden pronoun هُوَ	Suffix أَ	Hidden pronoun هُمَا	Suffix وَأُ	Hidden pronoun هُمْ
مؤنث غائب 3 rd person Feminine	فَعَلَتْ She did		فَعَلَتَا They both did		فَعَلْنَ They all did	
	Suffix تْ	Hidden pronoun هِيَ	Suffix تَا	Hidden pronoun	Suffix نَ	Hidden pronoun هُنَّ

مذكر مخاطب 2 nd person Masculine	فَعَلْتَ You did		فَعَلْتُمَا You both did		فَعَلْتُمْ You all did	
	Suffix هَتْ	Hidden pronoun أَنْتَ	Suffix هَتُمَا	Hidden pronoun أَنْتُمَا	Suffix هَتُمْ	Hidden pronoun أَنْتُمْ
مؤنث مخاطب 2 nd person Feminine	فَعَلْتِ You did		فَعَلْتُمَا You both did		فَعَلْتُنَّ You all did	
	Suffix هَتِ	Hidden pronoun أَنْتِ	Suffix هَتُمَا	Hidden pronoun أَنْتُمَا	Suffix هَتُنَّ	Hidden pronoun أَنْتُنَّ
متكلم First person (Masculine/ Feminine)	فَعَلْتُ I did		-		فَعَلْنَا We did	
	Suffix هْتُ	Hidden pronoun أَنَا			Suffix هَنَا	Hidden pronoun نَحْنُ

فَعِلَ is on the pattern of فَعِلَ and بَعَدَ is on the pattern of فَعَلَ.

The past tense table of سَمِعَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	سَمِعَ He heard	سَمِعَا They both heard	سَمِعُوا They all heard
مؤنث غائب 3 rd person feminine	سَمِعَتْ She heard	سَمِعَتَا They both heard	سَمِعْنَ They all heard
مذكر مخاطب 2 nd person masculine	سَمِعْتَ You heard	سَمِعْتُمَا You both heard	سَمِعْتُمْ You all heard
مؤنث مخاطب 2 nd person feminine	سَمِعْتِ You heard	سَمِعْتُمَا You both heard	سَمِعْنِ You all heard
متكلم First person (Masculine/Feminine)	سَمِعْتُ I heard	-	سَمِعْنَا We heard

The Past tense table of بَعَدَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	بَعَدَ He became distant	بَعَدَا They both became distant	بَعَدُوا They all became distant
مؤنث غائب 3 rd person feminine	بَعَدَتْ She became distant	بَعَدَتَا They both became distant	بَعَدْنَ They all became distant
مذكر مخاطب 2 nd person masculine	بَعَدْتَ You became distant	بَعَدْتُمَا You both became distant	بَعَدْتُمْ You all became distant
مؤنث مخاطب 2 nd person feminine	بَعَدْتِ You became distant	بَعَدْتُمَا You both became distant	بَعَدْتُنَّ You all became distant
متكلم First person (Masculine/Feminine)	بَعَدْتُ I became distant	-	بَعَدْنَا We became distant

Examples:

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ﴾

“Did you not consider, how your Fosterer *dealt* with the owners of the elephant?” (105: 1)

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾

“Who believe in the unseen and establish worship (*salat*) and spend from that which *We have provided for them.*” (2:3)

﴿أَن سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ﴾

“That Allah is *displeased* with them and they will stay in the punishment.” (5:80)

﴿قَالُوا ءَأَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ﴾

“They said, ‘Did you *do this* to our gods, O Ibrahim?’” (21:62)

﴿فَمَا رَاحَتِ يُجْرَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ﴾

“So the *commerce* is of *no gain*, and they do not receive guidance.” (2:16)

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ﴾

“And when We (Allah) said to the angels, ‘Bow down before Adam,’ *they bowed down* except Iblis.” (2:34)

﴿وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا﴾

“Though earlier they were seeking a victory over those who *did not believe*.” (2:89)

﴿وَلَمَّا بَرَزُوا لِجَالُوتَ﴾

“And when *they went out against* Jalut and his forces.” (2:250)

﴿حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ﴾

“Until when *he reached* the setting place of the sun (west).” (18:86)

﴿أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِنْ دُونِ أَوْلِيَآءَ﴾

“Then, do those who do not believe *think* that they can take My servants as guardians besides Me?” (18:102)

Sometimes in second person masculine plural “*و*” is added for the flow of pronunciation. It does not imply any meaning to the word.

﴿وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ﴾

“And now you *have come to Us* Alone as We had created you.” (6:94)

﴿سَوَاءٌ عَلَيْكَ أَدْعَوْتُهُمْ أَمْ أَنْتُمْ صَامِتُونَ﴾

“It is the same to you *whether you invite them* or you be silent.” (7:193)

﴿وَإِذْ أَعَزَّلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوُوا إِلَى الْكَهْفِ﴾

“And when you *withdraw from them* and that which they serve (worship) except Allah, then seek refuge in the cave.” (8:16)

If the third person on masculine plural فَعَلُوا comes with a pronoun, the alif, ‘ا’ of فَعَلُوا will be dropped.

﴿كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ﴾

“Nor did they (usually) forbid one another the iniquities which *they committed*.” (5:79)

﴿وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

“To us they *did no harm*, but they harmed their own souls.” (2:57)

﴿فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ﴾

“Then those who believe in him and honor him and help him and follow the light that is sent down with him.” (7: 157)

The Use of ‘قَدْ’:

The word ‘قَدْ’ gives the meaning of certainly/verily/has/have/ indeed. It is used before the past perfect tense.

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا﴾

“Allah has *indeed* heard the statement of her who pleads with you concerning her husband.” (58:1)

﴿وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ﴾

“And We *indeed* sent down clear signs.” (58:5)

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾

“Successful *indeed* are the believers.” (23:1)

﴿قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ﴾

“We *indeed* know that which the Earth reduces from them.” (50:4)

﴿قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ﴾

“Allah has *indeed* appointed for you (the procedure for the) dissolution of your oaths.” (66:2)

Sometimes an additional ‘لَ’ is prefixed to ‘قَدْ’ which further emphasizes the meaning of the verb and is written as ‘لَقَدْ’.

Examples:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

“We had *indeed* created man in the best form.” (95:4)

﴿لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ﴾

“We had *indeed* taken a pledge from the children of Israel.”
(5:71)

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ﴾

“Allah has *indeed* turned (mercifully) to the prophet.”
(9:117)

﴿وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا﴾

“And he had *indeed* led astray a large group of people
from among you.” (36:62)

﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَى﴾

“And he *indeed* saw him (Jibreel) in another descent.”
(53: 3)

Chapter 13

VERBAL SENTENCE

الْجُمْلَةُ الْفِعْلِيَّةُ

In a verbal sentence, the sentence begins with a verb. For example:

﴿وَقَتَلَ دَاوُدُ جَالُوتَ﴾

“And Dawood *killed* Jalut.” (2:251)

Verbal sentence comprises a verb, subject and an object. Usually the verb comes first followed by the subject and then the object.

وَقَتَلَ دَاوُدُ جَالُوتَ
 ↑ ↑ ↑

Object Subject Verb

The subject and the object are nouns. The subject is called الْفَاعِلُ and the object is called الْمَفْعُولُ بِهِ or الْمَفْعُولُ.

The subject (الْفَاعِلُ) is always in a nominative state i.e. حَالَةُ الرَّفْع bearing *dammah* (ـِ) or *tanwin dammah* (ـٍ) on it.

Example:

دَاوُدُ

The object (الْمَفْعُولُ بِهِ) is always in an accusative state i.e. حَالَةُ النَّصْب bearing *fatha* (ـَ) or *tanwin fatha* (ـً) on it.

Example:

جَالَوْتُ

When the noun follows a preposition it will be in the genitive state i.e. حَالَةُ الْجَرّ with a *kasrah* (ـِ) or *tanwin kasrah* (ـٍ).

Examples:

﴿قَالُوا ءَامَنَّا بِاللّٰهِ وَحَدَّهُ﴾

“They said, ‘We believe in Allah Who is One.’” (40:84)

﴿ذَهَبَ اللّٰهُ نُّوْرِهِمْ﴾

“Allah took away their light.” (2:17)

Pronouns are not required to be mentioned separately as subject (الْفَاعِلُ) because they are hidden in the verb itself. For example:

خَلَقْتُ – I created.

In ‘خَلَقْتُ’ the hidden pronoun is “I”.

﴿وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ﴾

“And when *We parted* the sea for you and delivered you.”
(2:50)

In ‘فَرَقْنَا’ the hidden pronoun is ‘we’.

When the object (الْمَفْعُولُ بِهِ) is a pronoun, it usually precedes the subject (الْفَاعِلُ) after the verb.

﴿إِلَّا مَنْ أَدْنَىٰ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾

“Except the one who is permitted by the Beneficent and he speaks aright.” (78:38)

﴿فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ﴾

“So Musa struck him with his fist thus killing him.” (28:15)

If the subject is in the form of a broken plural of non-human objects, the verb used will be feminine singular.

﴿أُولَٰئِكَ الَّذِينَ حَبِطَتِ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ﴾

“Those are the persons whose deeds have become *fruitless* in the world and the hereafter.” (3:22)

If the subject (الْفَاعِلُ) is given in a sentence (not in the form of hidden pronoun) then a singular verb is used irrespective of the subject (singular, dual or plural). If a second verb is required, then it should be according to the subject.

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ﴾

“When the hypocrites *come* to you *they say*, ‘We bear witness that you are certainly a Messenger of Allah.’”

(63:1)

Here, جَاء is a singular verb even though the object الْمُتَافِقُونَ is plural. The second verb ذَلُّوا is a plural verb in accordance with الْمُتَافِقُونَ.

Examples:

﴿وَأَذِنَ لَهَا وَحُقَّتْ﴾

“And *responds* to its Fosterer, a duty incumbent on it.”

(84:2)

﴿عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ﴾

“(Every) soul (everyone) *will know* what (deeds) it has brought for presentation.” (81:14)

﴿عَبَسَ وَتَوَلَّى﴾

“He (Muhammad) *frowned* and turned his back.” (80:1)

﴿رَفَعَ سَمَكَهَا فَسَوَّيَهَا﴾

“He *raised* its height and then set it in equilibrium.” (79:28)

﴿وَخَلَقْنَاهُ أَزْوَاجًا﴾

“And *We created* you in pairs.” (78: 8)

﴿وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا﴾

“And *We* made your sleep for rest.” (78:9)

﴿ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا﴾

“Allah *sets forth* an example for those who do not believe.”
(66:10)

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ﴾

“*He created* the skies and the Earth in reality.” (64:3)

﴿أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ﴾

“*We took* a pledge from you (children of Israel) and *raised* the mountain above you.” (2:63)

﴿إِذَا طَلَعَتْ تَزْوُورُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ﴾

“When *it rose*, move away from their cave to the right.”
(18:17)

﴿فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا﴾

“So when *they reached* the junction between the two (seas), they both forgot their fish.” (18:61)



Chapter 14

HAMZATED VERB

الْفِعْلُ الْمَهْمُوزُ

Verbs with *hamzah* (أ) as initial, middle or final radical are called hamzated verbs (الْفِعْلُ الْمَهْمُوزُ).

1. Hamzah as the first radical:

The *hamzah* is a consonant. Hence it can be the initial or first radical. For example:

أَكَلَ – to eat أَخَذَ – to take

There is no change in the past tense conjugation. It follows the same pattern as فَعَلَ. Past tense conjugation of أَكَلَ is as tabulated below:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	أَكَلَ He ate	أَكَلَا They both ate	أَكَلُوا They all ate
مؤنث غائب 3 rd person feminine	أَكَلَتْ She ate	أَكَلَتَا They both ate	أَكَلْنَ They all ate

مذكَرِ مخاطَب 2 nd person masculine	أَكَلْتَ You ate	أَكَلْتُمَا You both ate	أَكَلْتُمْ You all ate
مؤنَّثِ مخاطَب 2 nd person feminine	أَكَلْتِ You ate	أَكَلْتُمَا You both ate	أَكَلْتُنَّ You all ate
متكلم First person (Masculine/Feminine)	أَكَلْتُ I ate	-	أَكَلْنَا We ate

2. Hamzah as the middle radical, for example:

سَأَلَ – to ask

سَئِمَ – to disgust

Past tense conjugation of سَأَلَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكَر غائب 3 rd person masculine	سَأَلَ He asked	سَأَلَا They both asked	سَأَلُوا They all asked
مؤنَّث غائب 3 rd person feminine	سَأَلَتْ She asked	سَأَلَتَا They both asked	سَأَلْنَ They all asked
مذكَر مخاطَب 2 nd person masculine	سَأَلْتَ You asked	سَأَلْتُمَا You both asked	سَأَلْتُمْ You all asked

مؤنث مخاطب 2 nd person feminine	سَأَلْتِ You asked	سَأَلْتُمَا You both asked	سَأَلْتُنَّ You all asked
متكلم First person (Masculine/Feminine)	سَأَلْتُ I asked	-	سَأَلْنَا We asked

It follows the same pattern as the root word **فَعَلَ**.

3. Hamzah as the third radical, for example:

قَرَأَ – to read

دَرَأَ – to repel

Past tense conjugation of قَرَأَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	قَرَأَ He read	قَرَأَا They both read	قَرَأُوا They all read
مؤنث غائب 3 rd person feminine	قَرَأَتْ She read	قَرَأَتَا They both read	قَرَأْنَ They all read
مذكر مخاطب 2 nd person masculine	قَرَأْتَ You read	قَرَأْتُمَا You both read	قَرَأْتُمْ You all read

مؤث مخاطب 2 nd person feminine	قَرَأْتِ You read	قَرَأْتُمَا You both read	قَرَأْتُمْ You all read
متكلم First person (Masculine/Feminine)	قَرَأْتُ I read	-	قَرَأْنَا We read

It follows the same pattern as the root word فَعَلَ.

Examples:

﴿لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾

“They will not speak, except the one who is *permitted* by the Beneficent and he speaks aright.” (78:38)

﴿وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ﴾

“And *responds* to its Fosterer, a duty incumbent on it.” (84:2)

﴿أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ﴾

“Do you not know that your father *had taken* an undertaking from you in (the name of) Allah.” (12:80)

﴿سَالٍ سَائِلٌ يَعَذَابُ وَاقِعٌ﴾

“A questioner *asked about* the punishment to befall.” (70:1)

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

“So when you *recite* the Qur'an, seek the protection of Allah from the accursed devil.” (16:98)

Chapter 15

WEAK VERBS-I

الأَفْعَالُ الْمُعْتَلَّةُ

المِثَالُ – Assimilated Verb

Words in which the vowels (ا- و- ي) are present are called weak verbs. We have seen that when *alif*, 'ا' comes with any of the *e'raab* (ـَـ) it is not *alif*, 'ا' but *hamza* 'ء' as in the hamzated verbs (المَهْمُوز).

There are three types of weak verbs based on the positions taken by the weak letters (ا- و- ي) in the root word فَعَلَ.

Assimilated verb – المِثَالُ

Hollow Verb – الْأَجْوُفُ

Defective Verb – النَّاقِصُ

When we deal with weak verbs we notice that they deviate from the pattern of the root word فَعَلَ, and we, therefore, study each kind in detail along with the exceptions we encounter in the pattern.

In this chapter, we will deal with the assimilated verb (المِثَالُ) in detail and the hollow verb (الأَجُوفُ) and defective verb (النَّاقِصُ) will be discussed in the following chapters.

المِثَالُ – ASSIMILATED VERB

In this kind of verb, the initial radical is weak, i.e. و or ي and comes in the place of ف. The patterns will be according to the pattern of فَعَلَ and you will not observe any change. They are of two basic kinds.

المِثَالُ الْوَاوِي : Where و comes in place of ف , the first radical.

وَعَدَ – To promise

وَزَنَ – To weigh

وَجَدَ – To obtain/get

Past tense conjugation of وَعَدَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	وَعَدَ He promised	وَعَدَا They both promised	وَعَدُوا They all promised
مؤنث غائب 3 rd person feminine	وَعَدَتْ She promised	وَعَدَتَا They both promised	وَعَدْنَ They all promised

مذکر مخاطب 2 nd person masculine	وَعَدْتُ You promised	وَعَدْتُمَا You both promised	وَعَدْتُمْ You all promised
مؤنث مخاطب 2 nd person feminine	وَعَدْتُ You promised	وَعَدْتُمَا You both promised	وَعَدْتُنَّ You all promised
متکلم First person (Masculine/Feminine)	وَعَدْتُ I promised	-	وَعَدْنَا We promised

Examples:

﴿فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ﴾

“Then *when she delivered it*, she said, ‘My Fosterer! *I have delivered it a female.*’” (3:36)

﴿وَوَجَدَ عِنْدَهَا قَوْمًا﴾

“And *found near it a people.*” (18:86)

﴿فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ﴾

“So Musa *struck him with his fist* thus killing him.” (28:15)

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً﴾

“And *We granted him Ishaq and Ya'qub in addition* (as a grandson).” (21:72)

﴿إِذَا وَقَعَتِ الْوَاقِعَةُ﴾

“When the event *befalls.*” (56:1)

المِثَال اليَائِي : Here ى comes in place of the first radical ف.

Examples:

يَسِرَ – To become easy

يَيْسَ – To dishearten

يَيْسَ – To become dry

Past tense conjugation of the verb يَسِرَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَيْسَ He lost hope	يَيْسَا They both lost hope	يَيْسُوا They all lost hope
مؤنث غائب 3 rd person feminine	يَيْسَتْ She lost hope	يَيْسَتَا They both lost hope	يَيْسْنَ They all lost hope
مذكر مخاطب 2 nd person masculine	يَيْسْتَ You lost hope	يَيْسْتُمَا You both lost hope	يَيْسْتُمْ You all lost hope
مؤنث مخاطب 2 nd person feminine	يَيْسِي You lost hope	يَيْسْتُمَا You both lost hope	يَيْسْنَ You all lost hope
متكلم First person (Masculine/Feminine)	يَيْسْتُ I lost hope	-	يَيْسْنَا We lost hope

Examples:

﴿الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ﴾

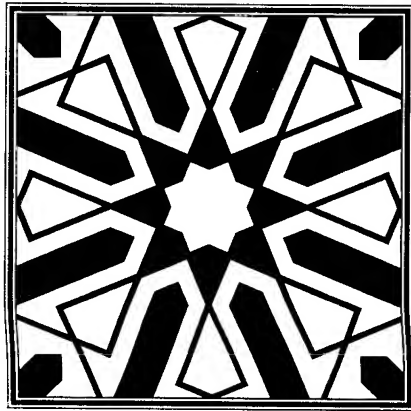
“This Day, those who do not believe *have lost hope*, (due to the success) of your religion.” (5:3)

﴿أُولَئِكَ يَئِسُوا مِنْ رَحْمَتِي﴾

“Those *have lost hope* of My mercy.” (29:23)

﴿وَالَّتِي يَئِسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ﴾

“And for those of your women who have *passed* the age of menstruation.” (65:4)



Chapter 16

WEAK VERBS-II

الأفعال المَعْتَلَّةُ

Hollow Verb – الأَجُوفُ

Verbs with a weak middle radical i.e. و or ي are termed as hollow verbs. They come in place of ع, the middle radical. The middle letters و or ي are replaced with *alif*, ا for easy pronunciation.

They are of two types:

الأَجُوفُ الْوَاوِي: Here و comes in place of ع, the middle radical as قَالَ and is changed to a long *alif*, ا become قَالٌ.

Past tense conjugation of the verb قَال is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	قَالَ He said	قَالَا They both said	قَالُوا They all said

مُؤْتَّ غَائِب 3 rd person feminine	قَالَتْ She said	قَالَا They both said	قُلْنَ They all said
مَذْكَر مخاطب 2 nd person masculine	قُلْتَ You said	قُلْتُمَا You both said	قُلْتُمْ You all said
مُؤْتَّ مخاطب 2 nd person feminine	قُلْتِ You said	قُلْتُمَا You both said	قُلْتُنَّ You all said
متكلم First person (Masculine/Feminine)	قُلْتُ I said	-	قُلْنَا We all said

Some other verbs on the pattern of قَال are:

ذَاق - To taste

جَاع - To become hungry

عَادَ - To seek refuge

خَاف - To fear

Examples on: the pattern of قَالَ :

﴿قَالَ يٰٓآدَمُ اٰنِیْهِمْ بِاَسْمَآئِهِمْ﴾

“He (Allah) said, ‘O Adam! Inform them of the names of these (things).’” (2:33)

﴿قُلْتُ حَسْبُ لِلّٰهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوْءٍ قَالَتْ اَمْرًآتُ الْعَزِیْزِ﴾

“*They said, ‘Glory be to Allah above all! We did not know (find) any evil on his part.’*” The Aziz’s wife *said...* (12:51)

﴿إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ﴾

“Before that (i.e. in the worldly life) they *were* well-off.” (56:45)

﴿إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا﴾

“Except those *who* repent and make amends.” (2:160)

﴿إِنِّي بَبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ﴾

“*I* certainly *turn* to You and I am certainly of those who submit (as Muslims).” (46:15)

﴿فَذَاقُوا وَبَالَ أَمْرِهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

“So *they* *tasted* the evil result of their conduct; and they had a grievous penalty.” (64:5)

﴿حَتَّىٰ زُرْتُمُ الْمَقَابِرَ﴾

“Till *you* come to the graves.” (102:2)

Here خَافَ (خَوْفٌ) deviates slightly from the pattern of قَالَ because the middle radical و has a *kasrah* (ـِ) on it.

Past tense conjugation of خَافَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذکر غائب 3 rd person masculine	خَافَ He feared	خَافَا They both feared	خَافُوا They all feared
مؤنث غائب 3 rd person feminine	خَافَتْ She feared	خَافَتَا They both feared	خَفْنَ They all feared
مذکر مخاطب 2 nd person masculine	خَفْتَ You feared	خَفْتُمَا You both feared	خَفْتُمْ You all feared
مؤنث مخاطب 2 nd person feminine	خَفْتِ You feared	خَفْتُمَا You both feared	خَفْنَنَّ You all feared
متکلم First person (Masculine/Feminine)	خَفْتُ I feared	-	خَفْنَا We feared

The second radical bears *kasrah* (ـِ), therefore the feminine third person plural becomes خَفْنَ which has a *kasrah* (ـِ) on the خ. The remaining words will follow the same pattern with the *kasrah* (ـِ).

Some other verbs with similar behavior are:

نَامَ – To sleep

كَادَ – To be about to

Examples on the pattern of خَافَ :

﴿فَمَنْ خَافَ مِنْ مُوسٍ جَنَفًا أَوْ إِثْمًا﴾

“But *he who* fears from him who bequeaths, some unjust or sinful (clause).” (2:182)

﴿فَإِذَا خِفْتِ عَلَيْهِ فَكَالْفِيهِ فِي الْيَمِّ﴾

“But when *you fear* about him (that they may slaughter him) then cast him into the river.” (28:7)

﴿وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي﴾

And *I fear* my heirs after me.” (19:5)

﴿كَادُوا يَفْعَلُونَ﴾

“While *they were more close to*, not doing it. (2:71)

Here مَاتَ (مَوْتٌ) and قَالَ (قَوْلٌ) is on the pattern of خَافَ and قَالَ respectively. Therefore, the third person feminine plural will be in both forms مُتْنٌ and مِتْنٌ and thereby the table will carry on forward with the *kasrah* (ـِ) and *dammah* (ـُ) respectively.

﴿أَءَدَا مِنَّا وَكُنَّا نُرَايَا وَعَظْمًا أَدَا لَمَبْعُوثُونَ﴾

“What! *When we die* and become (part of the) soil and bones, will we (then) be raised.” (37:16)

﴿وَلَيْنَ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ﴾

“And whether *you die* or you are slain, (in any case) you will be gathered towards Allah.” (3:158)

﴿قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا﴾

“She said, ‘I wish *I had died* before this.’” (19:23)

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ﴾

“Those who did not believe *and died* while they were infidels.” (2:161)

الأجوف اليائي: Here ع comes in place of ع, the middle radical as in بَاعَ and is changed to a long *alif*, and becomes بَاعَ .

Some other verbs on the pattern of بَاعَ are:

بَاتَ – To pass the night

سَارَ – To move

زَاعَ – To turn aside

Past tense conjugation of بَاعَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذکر غائب 3 rd person masculine	بَاعَ He sold	بَاعَا They both sold	بَاعُوا They all sold
مؤنث غائب 3 rd person feminine	بَاعَتْ She sold	بَاعَتَا They both sold	بِعْنَ They all sold
مذکر مخاطب 2 nd person masculine	بِعْتَ You sold	بِعْتُمَا You both sold	بِعْتُمْ You all sold
مؤنث مخاطب 2 nd person feminine	بِعْتِ You sold	بِعْتُمَا You both sold	بِعْنَنَّ You all sold
متکلم First person (Masculine/Feminine)	بِعْتُ I sold	-	بِعْنَا We sold

Examples on the pattern of بَاعَ :

﴿فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا﴾

“Then from among them is he who says, ‘Which of you has this (chapter of the Qur’an) *increased* in belief?’”
(9:124)

﴿وَإِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ﴾

“And when *they come* to you, they greet you with (a greeting) with which Allah does not greet you.” (58:8)

﴿قَالُوا يَمْرُؤُا لَقَدْ جِئْتَ شَيْئًا فَرِيًّا﴾

“They (her people) said, ‘O Maryam! *You have come* with a strange thing.’” (19:27)

﴿فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ﴾

“And eat from it freely from wherever *you like*.” (2:58)

﴿إِنَّهُمْ فِيهِ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَهُمْ هُدًى﴾

“They were young men (who) believed in their Fosterer, and *We increased them* in guidance.” (18:13)

﴿فَلَمَّا زَاغُوا أَزَاعَ اللَّهُ قُلُوبَهُمْ﴾

“So when *they deviated* from the right, Allah (also) deviated their hearts from the right.” (61:5)

﴿فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ مُدِيرًا﴾

“Then when Musa fulfilled the term and was *traveling* by night with his family.” (28:29)

Chapter 17

WEAK VERBS - III

الأفعال الْمُعْتَلَّةُ

Defective Verb - الناقصُ

Verbs with a weak final radical are called defective. Here و or ي comes in place of ل, the final radical in the root فَعَلَ. They are of two types:

الناقصُ الواوِي:

Here و comes in the place of last radical ل and is written with an *alif*, like in دَعَا → دَعَوَ - to pray/to call

The past tense conjugation of دَعَا is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	دَعَا He called	دَعَوَا They both called	دَعَوْا They all called

مؤنث غائب 3 rd person feminine	دَعَتْ She called	دَعَتَا They both called	دَعَوْنَ They all called
مذكر مخاطب 2 nd person masculine	دَعَوْتَ You called	دَعَوْتُمَا You both called	دَعَوْتُمْ You all called
مؤنث مخاطب 2 nd person feminine	دَعَوْتِ You called	دَعَوْتُمَا You both called	دَعَوْتُنَّ You all called
متكلم First person (Masculine/Feminine)	دَعَوْتُ I called	-	دَعَوْنَا We called

Some other verbs on the pattern of دَعَا are:

رَجَا – To hope

قَسَا – To be hard

تَلَا – To recite

Examples on the pattern of دَعَا:

﴿دَعَا اللَّهَ رَبَّهُمَا﴾

“They both pray to Allah their Fosterer.” (7:189)

﴿قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا﴾

“He said, 'My Fosterer! *I invited* my people (towards You) night and day.’” (71:5)

﴿سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ﴾

“This was the procedure of Allah which *has passed* among His servants (in earlier generations too).” (40:85)

﴿ثُمَّ عَفَوْنَا عَنْكُمْ﴾

“Then *We pardoned* you even after that.” (2:52)

﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ﴾

“Then your hearts *hardened* even after that.” (2:74)

﴿وَإِذَا خَلَا بِعَضُّهُمْ إِلَى بَعْضٍ قَالُوا﴾

“But when *alone*, some of them say to others.” (2:76)

﴿سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ﴾

“(That was) Allah’s procedure with those *who passed* away earlier.” (33:38)

الناقصُ اليائى:

Here ى comes in the place of last radical ل.

رَمَى – To throw/blame

The past tense conjugation of رَمَى is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	رَمَى He threw	رَمَيَا They both threw	رَمَوْا They all threw
مؤنث غائب 3 rd person feminine	رَمَتْ She threw	رَمَتَا They both threw	رَمَيْنَ They all threw
مذكر مخاطب 2 nd person masculine	رَمَيْتَ You threw	رَمَيْتُمَا They both threw	رَمَيْتُمْ You all threw
مؤنث مخاطب 2 nd person feminine	رَمَيْتِ You threw	رَمَيْتُمَا You both threw	رَمَيْتُنَّ You all threw
متكلم First person (Masculine/Feminine)	رَمَيْتُ I threw	-	رَمَيْنَا We threw

Some verbs on the pattern of رَمَى are:

سَعَى - to run/ strive

أَبَى - to refuse

أَتَى - to come

Examples on the pattern of رَمَى:

﴿قَالُوا سَمِعْنَا وَعَصَيْنَا﴾

“They said: ‘We hear, and *we disobey*.’” (2:93)

﴿وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ﴾

“And even if *you come* with all signs, to those who have been given the book.” (2:145)

﴿كُلَّمَا أَضَاءَ لَهُمْ مَشْوَ فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا﴾

“Whenever it shines on them *they walk* therein, and when it darkens over them they stand still.” (2:20)

﴿وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ﴾

“And *restrained* himself from evil desire.” (79:40)

﴿ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾

“That was because *they disobeyed* and they exceeded the limits.” (5:78)

﴿أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ﴾

“Go to Fira’wn, he has certainly *rebelled*.” (20:24)

﴿فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ﴾

“Then when Musa *fulfilled* the term and was traveling by night with his family.” (28:29)

﴿وَإِذَا قَضَىٰ أَمْرًا﴾

“And when *He* decrees an affair.” (2:117)

﴿قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ﴾

“Say, ‘I fear the punishment of the Great Day, if *I* disobey my Fosterer.’” (6:15)

In لَقِيَ the second radical bears *kasrah* (◌ِ) and therefore we observe a change in the pattern as compared to the base pattern رَمَى in which the second radical bears *fatha* (◌َ).

Past tense conjugation of لَقِيَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	لَقِيَ He met	لَقِيَا They both met	لَقُوا They all met
مؤنث غائب 3 rd person feminine	لَقِيَتْ She met	لَقِيَتَا They both met	لَقِينَ They all met
مذكر مخاطب 2 nd person masculine	لَقَيْتَ You met	لَقَيْتُمَا You both met	لَقَيْتُمْ You all met
مؤنث مخاطب 2 nd person feminine	لَقَيْتِ You met	لَقَيْتُمَا You both met	لَقَيْتَنَّ You all met
متكلم First person (Masculine/Feminine)	لَقَيْتُ I met	-	لَقَيْنَا We met

Some other verbs which are on the pattern of لَقِيَ are:

رَضِيَ – To be pleased

خَشِيَ – To fear

نَسِيَ – To forget

Examples on the pattern of لَقِيَ:

﴿وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا﴾

“And when *they meet* those who believe.” (2:14)

﴿إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا﴾

“When *you meet* those who do not believe, marching (against you) for war.” (8:15)

﴿فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا﴾

“So when they reached the junction between the two (seas), *they both forgot* their fish.” (18:61)

﴿هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ﴾

“This is your god, and the god of Moses, but *he forgot!*” (20:88)

﴿وَأَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

“This day I have perfected your religion for you and completed My favor on you *and I have chosen* Al-Islam as the religion for you.” (5:3)

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ﴾

“Allah is pleased with them and they are pleased with Him. That is for him who fears his Fosterer.” (98:8)

Here رَأَى is a hamzated weak verb as أ comes in place of ع in the middle radical and ي in the place of ل in the final radical, it however follows the pattern of رَمَى .

Past tense conjugation of رَأَى is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	رَأَى He saw	رَأَيَا They both saw	رَأَوْا They all saw
مؤنث غائب 3 rd person feminine	رَأَتْ She saw	رَأَتَا They both saw	رَأَيْنَ They all saw
مذكر مخاطب 2 nd person masculine	رَأَيْتَ You saw	رَأَيْتُمَا You both saw	رَأَيْتُمْ You all saw
مؤنث مخاطب 2 nd person feminine	رَأَيْتِ You saw	رَأَيْتُمَا You both saw	رَأَيْتِنَّ You all saw
متكلم First person (Masculine/Feminine)	رَأَيْتُ I saw	-	رَأَيْنَا We saw

Examples on the pattern of رَأَى:

﴿ قَالَ يَهْرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴾

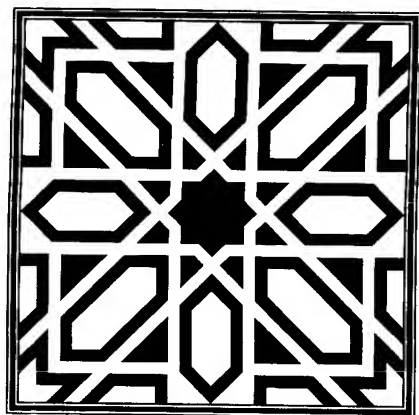
“He (Musa) said, ‘O Harun! What prevented you, when *you saw them* going astray?’” (20:92)

﴿ أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ﴾

“Did *you see* him who belies religion?” (107:1)

﴿ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ﴾

“Say, ‘Do *you see*, if this is from Allah and you do not believe in it.’” (46:10)



Chapter 18

DOUBLY WEAK VERB

الْفَيْفُ

In English الْفَيْفُ means tangled or complicated. In this chapter we will deal with verbs that have more than one weak letter (حُرُوفُ الْعِلَّةِ) in their formation.

Verbs with the first and third radicals as weak letters –

الْفَيْفُ الْمَفْرُوقُ

They follow the same pattern as the defective verb (رَعَى). For example:

وَقَّى – to save

The past tense conjugation of وَقَّى is as follows:

	مُفْرَدٌ Singular	مُثَنَّى Dual	جَمْعٌ Plural
مذكر غائب 3 rd person masculine	وَقَّى He saved	وَقَّيَا They both saved	وَقَّوْا They all saved

مُؤَدَّتْ غَائِب 3 rd person feminine	وَقَّتْ She saved	وَقَّتَا They both saved	وَقَّيْنَ They all saved
مَذْكُرَ مُخَاطَب 2 nd person masculine	وَقَّيْتَ You saved	وَقَّيْتُمَا You both saved	وَقَّيْتُمْ You all saved
مُؤَدَّتْ مُخَاطَب 2 nd person feminine	وَقَّيْتِ You saved	وَقَّيْتُمَا You both saved	وَقَّيْنَنَّ You all saved
تَكَلَّمَ First person (Masculine/Feminine)	وَقَّيْتُ I saved	-	وَقَّيْنَا We saved

Some verbs on the pattern of وَقَّى are:

وَقَّى -- To fulfill

وَقَّى -- To become weak/lose strength

وَعَى -- To keep in mind/retain

Verbs with the second and third radicals as weak letters – اللَّفِيفُ الْمَقْرُونُ

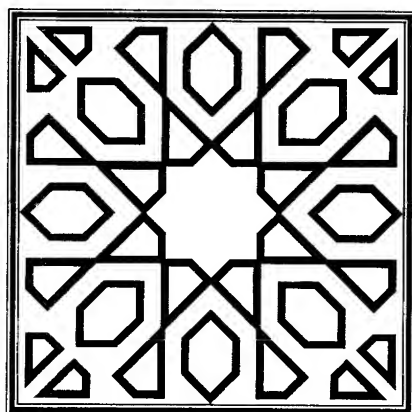
They follow the same pattern as the defective verb لَقِيَ. For example:

حَيَّى - To live

قَوَّى - To become strong/powerful

Past tense conjugation of حَيَّ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	حَيَّ He lived	- حَيَّا They both lived	حَيُّوا They all lived
مؤنث غائب 3 rd person feminine	حَيَّتْ She lived	- حَيَّتَا They both lived	حَيَّتْنَ They all lived
مكر مخاطب 2 nd person masculine	حَيَّيْتَ You lived	- حَيَّيْتُمَا You both lived	حَيَّيْتُمْ You all lived
مؤنث مخاطب 2 nd person feminine	حَيَّيْتِ You lived	- حَيَّيْتُمَا You both lived	حَيَّيْتُنَّ You all lived
متكلم First person (Masculine/Feminine)	حَيَّيْتُ I lived	-	حَيَّيْنَا We lived



Chapter 19

THE DOUBLE LETTERED VERB

الْمُضَاعَفُ

In some verbs the second and third radical are identical. In such cases the second radical will have *shaddah* (ّ) on it and hence it will be pronounced twice.

Example:

ظَنَّ (ظ-ن-ن) – to think/to suspect

Some grammarians categorize double lettered verbs as tri-literal and some as bi-literal.

Past tense conjugation of ظَنَّ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	ظَنَّ He thought	ظَنَّا They both thought	ظَنُّوا They all thought

مُؤْتِثٌ غَائِبٌ 3 rd person feminine	ظَنَنْتُ She thought	ظَنَنْتَا They both thought	ظَنَنْتُمْ They all thought
مَذْكُرٌ مُخَاطَبٌ 2 nd person masculine	ظَنَنْتَ You thought	ظَنَنْتُمَا You both thought	ظَنَنْتُمْ You all thought
مُؤْتِثٌ مُخَاطَبٌ 2 nd person feminine	ظَنَنْتِ You thought	ظَنَنْتُمَا You both thought	ظَنَنْتُنَّ You all thought
مُتَكَلِّمٌ First person (Masculine/Feminine)	ظَنَنْتُ I thought	-	ظَنَنْنَا We thought

In the third person feminine plural the *shaddah* (ّ) is removed and the letters will be written individually. In the remaining table this pattern is carried forward.

Some words on the pattern of ظَنَّ are:

شَدَّ – To strengthen

مَرَّ – To pass

فَرَّ – To run away

Examples:

﴿ مَا دَهُمَ عَلَى مَوْتِهِ إِلَّا دَابَّةٌ ﴾

“Nothing *indicated* his death to them except a moving creature of the earth.” (34:14)

﴿قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ﴾

“I will not follow your desires, (and in case I did) then indeed *I would go astray* and I would not be of those who are guided.” (6:56)

﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ﴾

“Those who do not believe and *turn cway* (people) from the way of Allah.” (4:167)

﴿فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ﴾

“So whoever is on a *pilgrimage* (Hajj) to the house (Ka’bah) or pays a visit (Umrah).” (2:158)

﴿وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ﴾

“And that which she worshipped besides Allah, *had hindered* her (earlier).” (27:43)

﴿وَأَنَّا ظَنَنَّا أَن لَّنْ نَّقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا﴾

“And *we thought* that mankind and jinn never speak a lie against Allah.” (72:5)

﴿وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا﴾

“And *they (too) thought* as you thought that Allah will never raise anyone (to life after death).” (72:7)

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾

“May the hands of Abu Lahab *perish*. And *may he perish*.” (111:1)

﴿قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ﴾

“(Such) harm and happiness did *afflict* our forefathers (too).” (7:95)

﴿فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ﴾

“But when We remove from him that which harmed him, *he passes on* as if he had not prayed to Us for the harm that had afflicted him.” (10:12)

﴿فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ﴾

“So when he covers her she bears a light burden and *moves about* with it.” (7:189)

﴿فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا﴾

“So when the night *covered* him he saw a planet.” (6:76)

﴿وَرُسُلًا قَدْ فَصَّصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ﴾

“And messengers about whom *We did mention* to you earlier.” (4:164)

Chapter 20

VERBS WITH FIXED PREPOSITIONS

الْأَفْعَالُ مَعَ حُرُوفِ الْجَرِّ الْمُعَيَّنَةِ

Some verbs are found with prepositions attached to their object. Verbs with such prepositions sometimes convey different meanings.

For example:

قَضَى means “to judge”, “to fulfill”, “to decree” but when it comes with the preposition عَلَى it means “to bring to an end”, “to kill”.

﴿وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ﴾

“And when *He decrees* an affair, then He says to it only, ‘Be,’ so it is.” (2:117)

﴿فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ﴾

“So Musa struck him with his fist *thus killing* him.” (28: 15)

شَهِدَ means “to bear witness”, “to be present”. When it comes with عَلَى it means “to bear witness against”/“give testimony against”.

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

“So whoever among you is *present* in the month of (Ramadan), let him then fast.” (2:185)

﴿قَالُوا شَهِدَ عَلَى أَنْفُسِنَا﴾

“They will say, *We bear witness against ourselves.*” (6:130)

تَابَ with or without اِلَى means “to repent” but when it comes with عَلَى it means, “to accept repentance”/“to forgive”.

﴿فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ﴾

“But whoever *repents* after his injustice.” (5:39)

﴿وَأَصْلَحَ فَإِنَّ اللَّهَ تَوَّابٌ عَلَيْهِ﴾

“Then Allah *will turn* to him (mercifully).” (5:39)

When جَاءَ comes without any preposition it means “to come”. However, when it is used with the preposition بِ it means, “to get”/“to bring”.

﴿فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ﴾

“So when *he came to him* and narrated (his) narrative.” (28:25)

﴿قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى﴾

“Say, ‘Who (then) sent down the book with which Musa *had come?*’” (6:91)

The following table shows verbs with fixed prepositions:

Verb with meaning	Preposition	Meaning with Preposition
قَالَ He said, to speak, to inspire, to indicate	لِ	He said, to speak, to inspire, to indicate
وَهَبَ To give as a gift, to grant, to bestow on, dedicate	لِ	To give as a gift, to grant, to bestow on, dedicate
غَفَرَ To cover, veil	لِ	To forgive, pardon
شَكَرَ To realize or acknowledge one's favour, to thank, be grateful	لِ	To realize or acknowledge one's favor, to thank, be grateful
سَجَدَ To prostrate, to be submissive	لِ	To prostrate, to be submissive
أَذِنَ To bear, perceive, respond, listen, allow, give permission	لِ	To bear, perceive, respond, listen, allow, give permission
شَهِدَ Be witness, be present	لِ	Be witness, be present
	عَلَى	To bear witness, give testimony against

عَفَا To pass over, to forgo	لِ/عَنْ	To forgive, to pardon
	عَنْ	To abound
كَشَفَ To remove	عَنْ	To pull away, to remove, take off, to open up, lay open, to bare
نَهَى To forbid	عَنْ	To prevent, forbid, prohibit, restrain
ضَلَّ Err, wasted, go astray, forgets	عَنْ	To stray, disappear, gone away, failed
تَلَا To follow	عَلَى	To recite
مَرَّ To pass, move, pass on	عَلَى	To pass on , by
	بِ	To pass with, carry
دَلَّ Indicated, showed, pointed at, guided, discovered	عَلَى	To indicate, point, show, guide, discover
قَضَى To fulfill, to judge, decide	عَلَى	To bring to an end, i.e. to kill

قَصَّ To communicate, narrate (a story), to follow one's track	عَلَى	To communicate, narrate (a story), to follow one's track
دَخَلَ To enter	عَلَى	To enter
عَرَضَ To happen, to take place	عَلَى	To show, to set before, propound a matter.
	لِ	To offer, to present
تَابَ To seek forgiveness, to repent	إِلَى	To seek forgiveness, to repent
	عَلَى	To accept repentance, to forgive
وَصَلَ To reach a place, to arrive at, to seek friendship, to reconcile	إِلَى	To agree, to make up, to reconcile, to arrive at, to reach a place.
طَلَعَ To appear, rise, to ascend	عَلَى / عَنْ	To depart from

رَضِيَ To be pleased, satisfied, content, chosen, prefer	بِ / عَنْ	To be pleased
جَاءَ He came	بِ	He brought, he got
آتَى He came, arrived	بِ	He brought, he got, he gave
هَمَّ To interest, regard, concern, worry, care	بِ	To have in mind, intend, desire
خَرَجَ To come out	بِ	To come out, produce
أَمَرَ To command	بِ	To command
عَاذَ To seek protection, take refuge	بِ	To seek protection, take refuge
كَفَرَ To be ungrateful, negligent, thankless	بِ	To hide, to refuse, to deny, reject. To disbelieve, denied ungratefully

<p>ذَهَبَ</p> <p>He went, is gone</p>	بِ	Took away
	عَنْ	Is gone away, departed
<p>رَغِبَ</p> <p>To long</p>	فِي	To desire, long for
	عَنْ	To have no desire, to be averse
	إِلَى	To supplicate
	عَنْ, بِ	To prefer(one thing over another)
<p>بَاءَ</p> <p>Settled, incurred, earned</p>	إِلَى	To come back to, to return
	بِ	To bring, lead back, to bear
<p>بَغَى</p> <p>To seek, wish for, desire, oppress</p>	عَلَى	To be unjust, to oppress
<p>ضَرَبَ</p> <p>To strike, to beat</p>		With مَثَلًا : to coin a similitude, give a parable, set an example

Examples:

﴿إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ﴾

“When his Fosterer said to him (Ibrahim), ‘Submit.’ He replied, ‘I submit before the Fosterer of the worlds.’” (2:131)

﴿وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ﴾

“And *grant us mercy* from Thine Own Presence; for Thou art the Grantor of bounties without measure.” (3:8)

﴿قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ﴾

“He said, ‘My fosterer! I have been unjust to myself so *protectively forgive me.*’ So He *protectively forgave* him.” (28:16)

﴿يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾

“The Day their tongues and their hands and their feet *will bear witness* against them as to that which they used to do.” (24:24)

﴿فَلَمَّا كَشَفْنَا عَنْهُ صُرَّتَهُ﴾

“But when *We remove* from him that which harmed him.” (10:12)

﴿فَأَخْرَجْنَا مِنْ كُلِّ الثَّمَرَاتِ﴾

“Then We bring out through it fruits of every kind.”
(7:57)

﴿وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

“And enjoin that which is recognized (as good) and forbid that which is not recognized (as good).” (3:114)

﴿وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ﴾

“And that which they had fabricated will go away from them.” (6:24)

﴿أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا﴾

“Or (did you not consider one) like him who passed over a town which had fallen down on its roofs.” (2:259)

﴿حَمَلَتْ حَمَلًا خَفِيفًا فَمَرَّتْ بِهِ﴾

“She bears a light burden and moves about with it.”
(7:189)

﴿فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ﴾

“So when he came to him and narrated (his) narrative.”
(28:25)

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ﴾

“And He taught Adam all names; then He presented them (things) before the angels.” (2:31)

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

“Allah *will be pleased* with them and *they will be pleased* with Him, that’s the great achievement.” (5:119)

﴿ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَّهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ﴾

“Allah *took away* their light and left them in darkness (so that) they do not see.” (2:17)

﴿فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ﴾

“Then *she came* to her people carrying him (Isa).” (19:27)

Chapter 21

THE IMPERFECT TENSE-I

الْفِعْلُ الْمُضَارِعُ

Consonant Verbs – الْأَفْعَالُ الصَّحِيحَةُ

The imperfect tense denotes both present and future tense in which an action is unfinished.

The conjugation of the imperfect tense is made by adding prefixes and suffixes to the past tense.

Example:

يَفْعَلُ – He does or he will do.

The imperfect tense conjugation of فَعَلَ: يَفْعَلُ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَفْعَلُ He does/ will do	يَفْعَلَانِ They both do/ will do	يَفْعَلُونَ They all do/ will do

مؤنث غائب 3 rd person feminine	تَفْعَلُ She does/ will do	تَفْعَلَانِ They both do/ will do	يَفْعَلْنَ They all do/ will do
مذكر مخاطب 2 nd person masculine	تَفْعَلُ You do/ will do	تَفْعَلَانِ You both do/ will do	تَفْعَلُونَ You all do/ will do
مؤنث مخاطب 2 nd person feminine	تَفْعَلِينَ You do/ will do	تَفْعَلَانِ You both do/ will do	تَفْعَلْنَ You all do/ will do
متكلم First person (Masculine/Feminine)	أَفْعُلُ I do/ will do	-	نَفْعُلُ We do/ will do

- The prefixes are ن , أ , ت , ي . These are also called the signs of المضارع.
- The suffixes are “ـَانِ” for duals, “ـُونَ” for masculine plurals, “ـْنَ” for feminine plurals and “ـِينَ” for the second person feminine singular. There are no suffixes for the first person.
- The first radical of past tense i.e. ‘ف’ will bear *sukoon* (◌ْ) on it.
- The second radical ‘ع’ in the imperfect tense may bear *fatha* (◌َ), *kasrah* (◌ِ) or *dammah* (◌ُ).

If the verb is on the pattern of فَعَلَ, i.e. second radical ‘ع’ bears a *fatha* (◌َ). Then the second radical of the المضارع can bear:

a) *Fatha* (َ). For example:

Past tense verb مَاضِي	Imperfect tense verb مُضَارِع
فَتَحَ He opened	يَفْتَحُ He opens/ will open
جَعَلَ He made	يَجْعَلُ He makes/ will make
مَسَحَ He wiped	يَمْسَحُ He wipes/ will wipe

b) *Kasrah* (ِ). For example:

Past tense verb مَاضِي	Imperfect tense verb مُضَارِع
ضَرَبَ He hit	يَضْرِبُ He hits/will hit
كَسَبَ He earned	يَكْسِبُ He earns/will earn
عَرَفَ He recognized	يَعْرِفُ He recognizes/will recognize

c) *Dammah* (◌ُ). For example:

Past tense verb ماضٍ	Imperfect tense verb مضارع
نَصَرَ He helped	يَنْصُرُ He helps/will help
تَرَكَ He left	يَتْرُكُ He leaves/ will leave
عَرَجَ He ascended	يَعْرُجُ He ascends/ will ascend

If the verb is on the pattern of فَعِلَ i.e. if the second radical 'ع' bears *kasrah* (◌ِ) then the second radical of the imperfect tense المَضَارِع can bear *jatha* (◌َ), *kasrah* (◌ِ)

Examples:

a) *Fatha* (◌َ)

Past tense verb ماضٍ	Imperfect tense verb مضارع
سَمِعَ He listened	يَسْمَعُ He listens/will listen
شَرِبَ He drank	يَشْرَبُ He drinks/ will drink
عَلِمَ He knew	يَعْلَمُ He knows/ will know

b) *Kasrah* (ـِ)

Past tense verb ماضٍ	Imperfect tense verb مضارع
حَسِبَ He thought	يَحْسِبُ He thinks/ will think

Verbs of the pattern of *فَعِلَ* will never bear dammah (ـُ) on the second radical (ع) in the imperfect tense.

If the verb is on the pattern of *فَعَّلَ* i.e. if the second radical bears dammah (ـُ) then the second radical of the imperfect tense (*المُضَارِع*) will always bear dammah (ـُ). *For example:*

Past tense verb ماضٍ	Imperfect tense verb مضارع
بَعَدَ He kept away	يَبْعُدُ He keeps away/will keep away
حَسَّنَ He became good	يَحْسُنُ He becomes good/will become good
قَرَّبَ He approached	يَقْرُبُ He approaches/ will approach

Examples of the imperfect tense:

﴿وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾

“And Allah *does* what He wills.” (14:27)

﴿الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْعَيْثَ﴾

“Those who fulfill the agreement with Allah and do not *break* the pledge.” (13:20)

﴿يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ﴾

“*Dressed* in fine and thick silk, facing each other.” (44:53)

﴿وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ﴾

“And Dawood and Sulaiman, when *they both gave judgment* concerning the field when the people’s sheep pastured therein by night.” (21:78)

﴿وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ﴾

“And it is not lawful *for them to hide* that which Allah has created in their wombs.” (2:228)

﴿لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ﴾

“Do not *shed blood (among) yourselves* and do not drive out your people from your houses.” (2:84)

﴿قَالَ إِنِّي أَعلمُ مَا لَا تَعْلَمُونَ﴾

“He (Allah) replied, ‘*I know that which you do not know.*’”
(2:30)

﴿أَصَبْنَهُمْ بِذُنُوبِهِمْ وَنَطَيْعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ﴾

“We can afflict them (too), for their sins, *and set a seal* on their hearts so that *they would not be able to hear.*”
(7:100)

﴿فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ﴾

“Then Allah sent a crow *scratching* the earth.” (5:31)

﴿ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ﴾

“That was because *they used to reject* the signs of Allah *and kill the prophets* without having the right to do so.”
(3:112)

Note:

When the imperfect tense (المضارع) is preceded by ‘س’ or ‘سَوْفَ’ (very soon/shortly), they give the meaning of future tense to the imperfect tense. ‘س’ or ‘سَوْفَ’ are called the particles of future (حُرُوفُ الْإِسْتِقْبَالِ).

Examples:

﴿سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ﴾

“The foolish among the people will say.” (2:142)

﴿كَلَّا سَوْفَ تَعْلَمُونَ﴾

“Never, you will come to know.” (102:3)

﴿ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ﴾

“Again, never, you will come to know.” (102:4)

Chapter 22

THE IMPERFECT TENSE – II

الفعل المضارع

المضارع للمهموز – Hamzated Verbs

When *hamza*, 'أ' is used as the first radical as in أَكَل: يَأْكُل, there will be no change in the conjugation and it will follow the pattern of يَفْعَل: فَعَلَ.

The imperfect tense conjugation of أَكَل: يَأْكُل is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَأْكُل He eats/ will eat	يَأْكُلَانِ They both eat/will eat	يَأْكُلُونَ They all eat/ will eat
مؤنث غائب 3 rd person feminine	تَأْكُل She eats/ will eat	تَأْكُلَانِ They both eat/ will eat	يَأْكُلْنَ They all eat/ will eat

مذكر مخاطب 2 nd person masculine	تَأْكُلُ You eat/ will eat	تَأْكُلَانِ You both eat/ will eat	تَأْكُلُونَ You all eat/ will eat
مؤنث مخاطب 2 nd person feminine	تَأْكُلِينَ You eat/ will eat	تَأْكُلَانِ You both eat/ will eat	تَأْكُلْنَ You all eat/will eat
متكلم First person (Masculine/Feminine)	أَكُلُ I eat/will eat	-	نَأْكُلُ We eat/ will eat

Examples:

﴿وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ﴾

“And slay those *who enjoin* justice from among human beings.” (3:21)

﴿وَأَنبِئْكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ﴾

“And I inform you of that *which you eat* and that which you store in your houses.” (3:49)

When *hamza*, ‘أ’ is used as the second radical as in سَأَلَ : سَأَلَ there will be no change in the conjugation and it will follow the pattern of يَفْعَلُ : فَعَلَ.

The imperfect tense conjugation of يَسْأَلُ:سَأَلَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَسْأَلُ He asks/ will ask	يَسْأَلَانِ They both ask/will ask	يَسْأَلُونَ They all ask/will ask
مؤنث غائب 3 rd person feminine	تَسْأَلُ She asks/ will ask	تَسْأَلَانِ They both ask/will ask	يَسْأَلْنَ They all ask/will ask
مذكر مخاطب 2 nd person masculine	تَسْأَلُ You ask/ will ask	تَسْأَلَانِ You both ask/will ask	تَسْأَلُونَ You all ask/ will ask
مؤنث مخاطب 2 nd person feminine	تَسْأَلِينَ You ask/ will ask	تَسْأَلَانِ You both ask/ will ask	تَسْأَلْنَ You all ask/ will ask
متكلم First person (Masculine/Feminine)	أَسْأَلُ I ask/will ask	-	نَسْأَلُ We ask/ will ask

Examples:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ﴾

“And they ask you about the Spirit (Ruh).” (17:85)

﴿وَهُمْ لَا يَسْتَمُونَ﴾

“And they are not *tired*.” (41:38)

When *hamza*, ‘أ’ is used as the third radical as in يَقْرَأُ:قَرَأَ, there will be no change in the conjugation and it will also follow the pattern of يَفْعَلُ:فَعَّلَ.

The imperfect tense conjugation of يَقْرَأُ:قَرَأَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَقْرَأُ He reads/ will read	يَقْرَئَانِ They both read/will read	يَقْرَءُونَ They all read/will read
مؤنث غائب 3 rd person feminine	تَقْرَأُ She reads/ will read	تَقْرَئَانِ They both read/will read	يَقْرَئْنَ They all read/will read
مذكر مخاطب 2 nd person masculine	تَقْرَأُ You read/ will read	تَقْرَئَانِ You both read/will read	تَقْرَءُونَ You all read/will read
مؤنث مخاطب 2 nd person feminine	تَقْرِئِينَ You read/ will read	تَقْرَئَانِ You both read/will read	تَقْرَئْنَ You all read/will read
متكلم First person (Masculine/Feminine)	أَقْرَأُ I read/will read	-	نَقْرَأُ We read/ will read

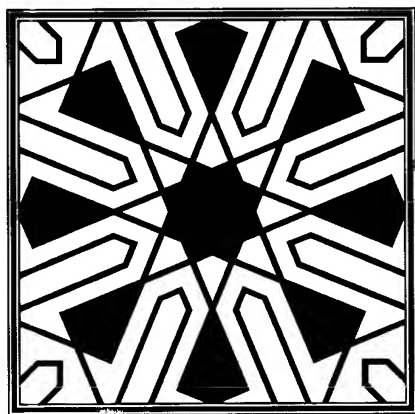
Examples:

﴿فَسْأَلِ الَّذِينَ يَقرءُونَ الْكِتَابَ مِنْ قَبْلِكَ﴾

“Then ask those *who read* the book (which was revealed) before you.” (10:94)

﴿اللَّهُ يَبْدَأُ الْخَلْقَ﴾

“Allah *begins* the creation.” (30:11)



Chapter 23

THE IMPERFECT TENSE-III

الفِعْلُ الْمُضَارِعُ

Weak Verbs – الْمُضَارِعُ بِالأَفْعَالِ الْمُعْتَلَةِ

As we have dealt with, in the past tense, there are three types of weak verbs based on the positions taken by the weak letters (ا-و-ي) in the root word فَعَلَ. They are:

- ♦ Assimilated verb – المِثَالُ
- ♦ Hollow verb – الأَجَوْفُ
- ♦ Defective verb – النَّاقِصُ

Assimilated Verb – المِثَالُ:

In this kind of verb, the initial radical is weak i.e. و or ي. They come in the place of ف. The patterns will be according to the pattern فَعَلَ and there will be no change.

المِثَالُ الواو : Here و comes in place of ف , the first radical, as can be seen in the following examples:

يَعِدُ : وَعَدَ – to promise

وَقَفَّ : يَقِفُ – to stand

وَصَلَ : يَصِلُ – to reach/arrive

وَصَفَّ : يَصِفُ – to describe/assert

The weak letter و is dropped in the formation of المضارع.

The Imperfect tense conjugation of وَعَدَ : يَعِدُ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَعِدُ He promises/ will promise	يَعِدَانِ They both promise/will promise	يَعِدُونَ They all promise/will promise
مؤنث غائب 3 rd person feminine	تَعِدُ She promises/ will promise	تَعِدَانِ They both promise/will promise	يَعِدْنَ They all promise/will promise
مذكر مخاطب 2 nd person masculine	تَعِدُ You promise/ will promise	تَعِدَانِ You both promise/will promise	تَعِدُونَ You all promise/will promise
مؤنث مخاطب 2 nd person feminine	تَعِدِينَ You promise/ will promise	تَعِدَانِ You both promise/will promise	تَعِدْنَ You all promise/will promise
متكلم First person (Masculine/Feminine)	أَعِدُ I promise/ will promise	-	نَعِدُ We promise/ will promise

Note 1:

We usually observe that the sign on the second radical in the imperfect tense is *kasrah* (ـِ). However, in some words the second radical may bear a *jatha* (ـَ).

يَهَبُ : وَهَبَ – To grant/confer

يَضَعُ : وَضَعَ – To place/deliver

The imperfect tense conjugation of يَهَبُ : وَهَبَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَهَبُ He gives/ will give	يَهَبَانِ They both give/will give	يَهْبُونَ They all give/will give
مؤنث غائب 3 rd person feminine	تَهَبُ She gives/ will give	تَهَبَانِ They both give/will give	يَهَبْنَ They all give/will give
مذكر مخاطب 2 nd person masculine	تَهَبُ You give/ will give	تَهَبَانِ You both give/will give	تَهْبُونَ You all give/ will give
مؤنث مخاطب 2 nd person feminine	تَهَبِينَ You give/ will give	تَهَبَانِ You both give/will give	تَهَبْنَ You all give/ will give
متكلم First person (Masculine/Feminine)	أَهَبُ I give/will give	-	نَهَبُ We give/ will give

Note 2:

The verb **وَجَلَ** is an exception to the pattern of **وَعَدَ**. Here the **و** is not dropped in the formation of the **مُضَارِع** and the conjugation follows the consonant pattern **يَفْعُلُ** and will thus be **يُوجَلُ**.

The imperfect tense conjugation of **وَجَلَ** : **يُوجَلُ** is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
3 rd person masculine مذكر غائب	يُوجَلُ He fears/ will fear	يُوجَلَانِ They both fear/ will fear	يُوجَلُونَ They all fear/will fear
3 rd person feminine مؤنث غائب	تُوجَلُ She fears/ will fear	تُوجَلَانِ They both fear/will fear	يُوجَلْنَ They all fear/will fear
2 nd person masculine مذكر مخاطب	تُوجَلُ You fear/ will fear	تُوجَلَانِ You both fear/ will fear	تُوجَلُونَ You all fear/ will fear
2 nd person feminine مؤنث مخاطب	تُوجَلِينَ You fear/ will fear	تُوجَلَانِ You both fear/will fear	تُوجَلْنَ You all fear/ will fear
متكلم First person (Masculine/Feminine)	أُوجَلُ I fear/will fear	-	نُوجَلُ We fear/ will fear

المِثَالُ الْيَائِي : Here ي comes in place of ف , the first radical.

يَيْسُرُ : يَسِرُ - To become easy

يَيْئُسُ : يَيْسُ - To despair/lose hope

يَيْبَسُ : يَبَسُ - To dry up

The imperfect tense conjugation of يَيْسُرُ : يَسِرُ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَيْئُسُ He loses hope/will lose hope	يَيْئَسَانِ They both lose hope/ will lose hope	يَيْئُسُونَ They all lose hope/will lose hope
مؤنث غائب 3 rd person feminine	تَيْئُسُ She loses hope/will lose hope	تَيْئَسَانِ They both lose hope/ will lose hope	يَيْئُسْنَ They all lose hope/will lose hope
مذكر مخاطب 2 nd person masculine	تَيْئُسُ You lose hope/will lose hope	تَيْئَسَانِ You both lose hope/ will lose hope	تَيْئُسُونَ You all lose hope/ will lose hope
مؤنث مخاطب 2 nd person feminine	تَيْئُسِينَ You lose hope/ will lose hope	تَيْئَسَانِ You both lose hope/ will lose hope	تَيْئُسْنَ You all lose hope/will lose hope
متكلم First person (Masculine/Feminine)	أَيْئُسُ I lose hope/will lose hope	-	نَيْئُسُ We lose hope/will lose hope

: الأَجُوف – Hollow Verb

Verbs with a weak middle radical i.e. و or ي are termed as hollow verbs. They come in place of 'ع' the middle radical. The middle letters و or ي are replaced with *alif*, 'ا' for easy pronunciation.

Hollow verbs are of two types:

1. الأَجُوفِ الْوَاوِي: Here و comes in place of ع, the middle radical, as قَوْلَ and is changed to a long *alif*, and becomes قَالَ.

Here the و comes back in the formation of the imperfect tense.

The imperfect tense conjugation of يَقُولُ : قَالَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَقُولُ He says/ will say	يَقُولَانِ They both say/will say	يَقُولُونَ They all say/will say
مؤنث غائب 3 rd person feminine	تَقُولُ She says/ will say	تَقُولَانِ They both say/will say	يَقُلْنَ They all say/ will say
مذكر مخاطب 2 nd person masculine	تَقُولُ You say/ will say	تَقُولَانِ You both say/ will say	تَقُولُونَ You all say/ will say

مؤنث مخاطب 2 nd person feminine	تَقُولِينَ You say/ will say	تَقُولَانِ You both say/will say	تَقُولْنَ You all say/will say
متكلم First person (Masculine/Feminine)	أَقُولُ I say/ will say	-	نَقُولُ We say/ will say

In the third person and second person feminine plural, the و is dropped and they will become يَقُولْنَ and تَقُولْنَ respectively.

Exception:

As mentioned earlier, خَافَ is an exception to the rule.

Hence it will not follow the pattern of قَالَ : يَقُولُ.

The imperfect tense conjugation of يَخَافُ : خَافَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَخَافُ He fears/ will fear	يَخَافَانِ They both fear/will fear	يَخَافُونَ They all fear/will fear
مؤنث غائب 3 rd person feminine	تَخَافُ She fears/ will fear	تَخَافَانِ They both fear/will fear	يَخَافْنَ They all fear/will fear

مذكر مخاطب 2 nd person masculine	تَخَافُ You fear/ will fear	تَخَافَانِ You both fear/will fear	تَخَافُونَ You all fear/ will fear
مؤنث مخاطب 2 nd person feminine	تَخَافِينَ You fear/ will fear	تَخَافَانِ You both fear/will fear	تَخَافْنَ You all fear/ will fear
متكلم First person (Masculine/Feminine)	أَخَافُ I fear/ will fear	-	نَخَافُ We fear/ will fear

Here we see that in the second person and third person feminine plural, *alif*, is dropped and خ will bear *fatha* (ـَ) on it as in تَخَفْنَ and يَخَفْنَ.

2. الأَجُوفُ اليَائِي: In this case, ي comes in place of ع, the middle radical, as بَيَّعَ and is changed to a long *alif*, 'ا' as بَاعَ . In the past perfect tense the 'ي' is dropped.

In the imperfect tense, ي comes back except for third person and second person feminine plurals.

The imperfect tense conjugation of يَبِيعُ : بَاعَ is as follows:

	مفرد Singular	متى Dual	جمع Plural
مذکر غائب 3 rd person masculine	يَبِيعُ He sells/ will sell	يَبِيعَانِ They both sell/will sell	يَبِيعُونَ They all sell/will sell
مؤنث غائب 3 rd person feminine	تَبِيعُ She sells/ will sell	تَبِيعَانِ They both sell/will sell	يَبِيعْنَ They all sell/will sell
مذکر مخاطب 2 nd person masculine	تَبِيعُ You sell/ will sell	تَبِيعَانِ You both sell/will sell	تَبِيعُونَ You all sell/will sell
مؤنث مخاطب 2 nd person feminine	تَبِيعِينَ You sell/ will sell	تَبِيعَانِ You both sell/will sell	تَبِيعْنَ You all sell/will sell
متكلم First person (Masculine/Feminine)	أَبِيعُ I sell/will sell	-	نَبِيعُ We sell/ will sell

Note: يَشَاءُ will have the imperfect tense as يَشَاءُ .

Defective Verb – التاقص:

Verbs with و in place of the final radical ل, in the root فَعَلَ are called defective verbs.

التاقص الواوي: Where و comes in place of the last radical ل.

The و present in the spelling of دَعَا (دَعَوْ) returns during the formation of the imperfect tense.

The imperfect tense conjugation of دَعَا : يَدْعُو is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَدْعُو He calls/ will call	يَدْعَوَانِ They both call/will call	يَدْعُونَ They all call/will call
مؤنث غائب 3 rd person feminine	تَدْعُو She calls/ will call	تَدْعَوَانِ They both call/will call	يَدْعُونَ They all call/will call
مذكر مخاطب 2 nd person masculine	تَدْعُو You call/ will call	تَدْعَوَانِ You both call/will call	تَدْعُونَ You all call/ will call
مؤنث مخاطب 2 nd person feminine	تَدْعِينَ You call/ will call	تَدْعَوَانِ You both call/will call	تَدْعُونَ You all call/ will call
متكلم First person (Masculine/Feminine)	أَدْعُو I call/ will call	-	نَدْعُو We call/will call

Note: We see the 'و' remains in the conjugation, in second person and third person feminine plurals. The third person masculine and feminine plurals are the same i.e يَدْعُونَ and the second person masculine and feminine plurals are the same i.e تَدْعُونَ.

ل. comes in the place of last radical ي: التَّاقِصُ الْيَائِي

The imperfect tense conjugation of رَمَى is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَرْمِي He throws/ will throw	يَرْمِيَانِ They both throw/will throw	يَرْمُونَ They all throw /will throw
مؤنث غائب 3 rd person feminine	تَرْمِي She throws/ will throw	تَرْمِيَانِ They both throw/will throw	يَرْمِينَ They all throw /will throw
مخاطب مذكر 2 nd person masculine	تَرْمِي You throw/ will throw	تَرْمِيَانِ You both throw/ will throw	تَرْمُونَ You all throw /will throw
مؤنث مخاطب 2 nd person feminine	تَرْمِينَ You throw/ will throw	تَرْمِيَانِ You both throw/ will throw	تَرْمِينَ You all throw /will throw
متكلم First person (Masculine/Feminine)	أَرْمِي I throw/ will throw	-	نَرْمِي We throw/ will throw

Note: The second person feminine singular and plural are the same, تَرْمِينَ.

The imperfect tense conjugation of يَلْقَى : لَقِيَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَلْقَى He meets/ will meet	يَلْقَيَانِ They both meet/will meet	يَلْقَوْنَ They all meet/ will meet
مؤنث غائب 3 rd person feminine	تَلْقَى She meets/ will meet	تَلْقَيَانِ They both meet/will meet	يَلْقَيْنَ They all meet/ will meet
مذكر مخاطب 2 nd person masculine	تَلْقَى You meet/ will meet	تَلْقَيَانِ You both meet/will meet	تَلْقَوْنَ You all meet/ will meet
مؤنث مخاطب 2 nd person feminine	تَلْقَيْنَ You meet/ will meet	تَلْقَيَانِ You both meet/will meet	تَلْقَيْنَ You all meet/ will meet
متكلم First person (Masculine/Feminine)	أَلْقَى I meet/ will meet	-	نَلْقَى We meet/ will meet

The second radical bears *kasrah* (ـِ) here and therefore we observe a change in the pattern as compared to the base pattern رَمَى in which the second radical bears *fatha* (ـَ).

Here we note that the second person feminine singular and plural is the same i.e. تَلْقَيْنَ .

Note:

رَمَى and نَهَى fall into the pattern of رَمَى in the past tense conjugation. However, the imperfect tense conjugation is on the pattern of يَلْقَى: لَقِيَ.

Examples:

يَسْعَى : سَعَى – To run/strive

يَأْبَى : أَبَى – To refuse

يَنْهَى : نَهَى – To forbid

The imperfect tense conjugation of يَسْعَى : سَعَى is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَسْعَى He strives/ will strive	يَسْعَيَانِ They both strive/will strive	يَسْعَوْنَ They all strive /will strive
مؤنث غائب 3 rd person feminine	تَسْعَى She strives/ will strive	تَسْعَيَانِ They both strive/will strive	يَسْعَيْنَ They all strive /will strive
مذكر مخاطب 2 nd person masculine	تَسْعَى You strive/ will strive	تَسْعَيَانِ You both strive/will strive	تَسْعَوْنَ You all strive/ will strive
مؤنث مخاطب 2 nd person feminine	تَسْعَيْنَ You strive/ will strive	تَسْعَيَانِ You both strive/ will strive	تَسْعَيْنَ You all strive/ will strive

مَتَكَّم	أُسْعَى	-	نَسْعَى
First person (Masculine/Feminine)	I strive/ will strive		We strive/ will strive

The imperfect tense conjugation of يَرَى / يَرَايَ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَرَى He sees/ will see	يَرَيَانِ They both see/ will see	يَرَوْنَ They all see/ will see
مؤنث غائب 3 rd person feminine	تَرَى She sees/ will see	تَرَيَانِ They both see/ will see	يَرَيْنَ They all see/ will see
مذكر مخاطب 2 nd person masculine	تَرَى You see/ will see	تَرَيَانِ You both see/will see	تَرَوْنَ You all see/ will see
مؤنث مخاطب 2 nd person feminine	تَرِينَ You see/ will see	تَرَيَانِ You both see/will see	تَرَيْنَ You all see/ will see
مَتَكَّم First person (Masculine/Feminine)	أَرَى I see/ will see	-	نَرَى We see/will see

There is an irregularity in the pattern of يَرَى: رَأَى.

Examples:

﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ﴾

“And those *who join* that which Allah has commanded to be joined.” (13:21)

﴿وَلَا يَدِينُونَ دِينَ الْحَقِّ﴾

“Nor do *they adopt as their religion*, the religion of truth (Islam).” (9:29)

﴿مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ﴾

“Who is the god other than Allah who *could bring them* (back) to you?” (6:46)

﴿إِذْ يَعْدُونَ فِي السَّبْتِ﴾

“When *they transgressed* in (the matter of) the Sabbath.” (7:163)

﴿لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ﴾

“Why do you not *come* to us with the angels, if you are of the truthful ones?” (15:7)

﴿وَيَوْمَ لَا يَسْتَوُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ﴾

“And the day they did not keep the Sabbath, it (fish) did not *come to them*. Thus did *We test them* because they transgressed.” (7:163)

﴿لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ﴾

“Why do you admonish a people whom Allah would destroy.” (7:164)

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

“Say ‘I seek the protection of the Fosterer of the day break.’” (113:1)

﴿سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ﴾

“He will enter flaming fire.” (111:3)

﴿رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً﴾

“A messenger from Allah, reading clean pages.” (98:2)

﴿وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ﴾

“And as for him who comes to you striving hard.” (80:8)

﴿وَهُوَ يَخْشَىٰ﴾

“And he fears.” (80:9)

﴿وَبُرْزَتِ الْجَحِيمُ لِمَنْ يَرَىٰ﴾

“And the Hell will be made manifest for him who sees.” (79:36)

﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾

“For them therein, there will be *what they will for*, and more from Us.” (50:35)

﴿فَصَبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ﴾

“So be patient over what *they say*, and glorify by praising your Fosterer.” (50:39)

﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَنَقُولُ هَلْ مِنْ مَزِيدٍ﴾

“The Day *We will say* to Hell, ‘Are you filled?’ *And it will say*, “Are there any more?”” (50:30)

﴿وَلَكِنْ لِّيَبْلُوَ بَعْضُكُمْ بِبَعْضٍ﴾

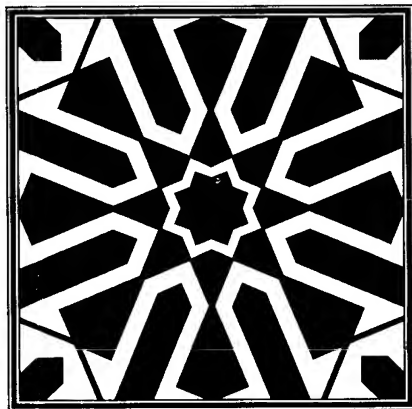
“But (He involves you in such situations) that *He may test some of you* by means of others.” (47:4)

﴿يَهَبُ لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ الذَّكَرَ﴾

“*He grants females (daughters) to whom He wills and He grants males (sons) to whom He wills.*” (42:49)

﴿وَإِنْ كَثِيرًا مِّنَ الْخَالِطَاءِ يُبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ﴾

“And many of the partners *certainly wrong* one another.” (38:24)



Chapter 24

THE IMPERFECT TENSE – IV

الفعلُ الْمُضَارِعُ

Doubly Weak Verb – الْمُضَارِعُ بِالفِعْلِ اللَّفِيفِ

Here we will study the imperfect tense conjugation of verbs that have more than one weak verb (الْحُرُوفُ الْعِلَّةُ) in their formation.

Verbs with the first and third radicals as weak letters follow the same pattern as the defective verb (رَمَى). The و is dropped in the formation of the imperfect tense.

Example: يَقِي : وَقَى – to save

Imperfect tense conjugation of يَقِي : وَقَى:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَقِي He saves/ will save	يَقِيَانِ They both save/will save	يَقُونَ They all save/will save

مؤنث غائب 3 rd person feminine	تَقِيْ She saves/ will save	تَقِيَانِ They both save/will save	يَقِيْنَ They all save/will save
مذكر مخاطب 2 nd person masculine	تَقِيْ You save/ will save	تَقِيَانِ You both save/will save	تَقُوْنَ You all save/will save
مؤنث مخاطب 2 nd person feminine	تَقِيْنَ You save/ will save	تَقِيَانِ You both save/will save	تَقِيْنَ You all save/will save
متكلم First person (Masculine/Feminine)	أَقِيْ I save/ will save	-	نَقِيْ We save/ will save

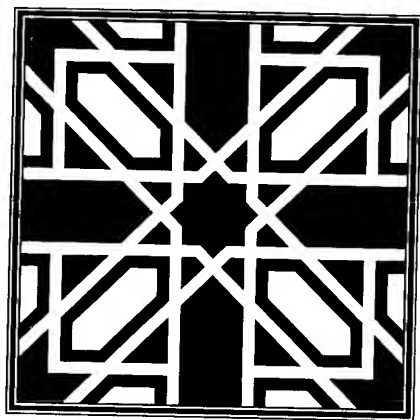
Verbs with the second and third radicals as weak letters follow the pattern of يَلْقَى: لَقِيَ

Example:

يَحْيَا/يَحْيَى : حَيَّ - to live

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَحْيَى He lives/ will live	يَحْيَيَانِ They both live/ will live	يَحْيَوْنَ They all live/ will live

<p>مؤنث غائب</p> <p>3rd person feminine</p>	<p>تَحْيَى</p> <p>She lives/ will live</p>	<p>تَحْيَيَانِ</p> <p>They both live/ will live</p>	<p>يَحْيِيْنَ</p> <p>They all live/will live</p>
<p>مذكر مخاطب</p> <p>2nd person masculine</p>	<p>تَحْيَى</p> <p>You live/ will live</p>	<p>تَحْيَيَانِ</p> <p>You both live/ will live</p>	<p>تَحْيَوْنَ</p> <p>You all live/ will live</p>
<p>مؤنث مخاطب</p> <p>2nd person feminine</p>	<p>تَحْيَيْنِ</p> <p>You live/ will live</p>	<p>تَحْيَيَانِ</p> <p>You both live/ will live</p>	<p>تَحْيَيْنَ</p> <p>You all live/ will live</p>
<p>متكلم</p> <p>First person (Masculine/Feminine)</p>	<p>أَحْيَى</p> <p>I live/ will live</p>	-	<p>نَحْيَى</p> <p>We live/will live</p>



Chapter 25

THE IMPERFECT TENSE – V

الْفِعْلُ الْمُضَارِعُ

المُضَارِعُ لِلْفِعْلِ الْمُضَاعَفِ – The Double Lettered Verbs

Verbs in which the second and third radicals are identical and bear a *shaddah* (ّ) on them, will be pronounced twice. *For example:*

يَظُنُّ : ظَنَّ – To think/to suspect

Imperfect tense conjugation of يَظُنُّ : ظَنَّ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَظُنُّ He thinks/ will think	يَظُنَّانِ They both think/ will think	يَظُنُّونَ They all think/ will think
مؤنث غائب 3 rd person feminine	تَظُنُّ She thinks/ will think	تَظُنَّانِ They both think/ will think	يَظُنَّنَّ They all think/ will think

مذكر مخاطب 2 nd person masculine	تَظُنُّ You think/ will think	You both think/will think	تَظُنُّونَ You all think/ will think
مؤنث مخاطب 2 nd person feminine	تَظْنَيْنِ You think/ will think	تَظْنَانِ You both think/ will think	تَظْنُنَّ You all think/ will think
متكلم First person (Masculine/ Feminine)	أَظُنُّ I think/will think	-	نَظُنُّ We think/ will think

Note: Usually there is a *dammah* (ُ) on the second radical in the conjugation of the imperfect tense. For example:

يَشُدُّ : شَدَّ - To strengthen

يَسُرُّ : مَرَّ - To pass

يَمَسُّ : مَسَّ - To touch

يَسُرُّ : سَرَّ - To make happy

يَمُنُّ : مَنَّ - To favor/gift

يَخِفُّ : خَفَّ - To lighten

يَهْمُّ : هَمَّ - To intend

Sometimes the second radical may bear *kasrah* (ِ) or *fatha* (َ). Here are some examples:

يَبْفِرُّ : فَرَّ - To run away/escape

يَقَرُّ : قَرَّ – To stay permanently/dwell in

يَقَرُّ : قَرَّ – To be cool

Examples from the Qur'an:

﴿وَالَّذِينَ كَذَبُوا بِآيَاتِنَا يَمْسُهمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ﴾

“And those who deny Our signs, the punishment *will* afflict them because they used to transgress.” (6:49)

﴿يُؤْمِنُونَ عَلَيْكَ أَنْ أَسْلَمُوا﴾

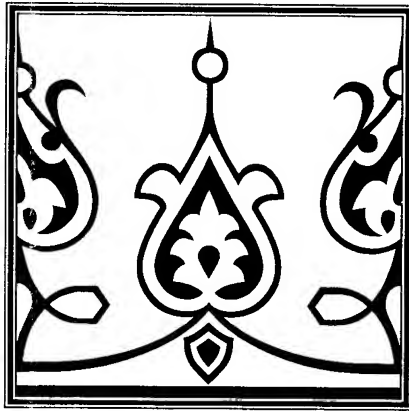
“They *consider it their favor* on you that they have accepted Islam.” (49:17)

﴿وَأِنْ هُمْ إِلَّا يَظُنُّونَ﴾

“And they do nothing but *guess*.” (2:78)

﴿يَوْمَ يَقْرَأُ الْمُرءُ مِنْ أَخِيهِ﴾

“A Day when man will *run away* from his brother.” (80:34)



Chapter 26

PAST CONTINUOUS

الْفِعْلُ الْمَاضِي الْإِسْتِمْرَارِي

كَانَ is a helping verb meaning “was/were”. However, when it comes before the imperfect tense it will make it a past continuous verb.

For example:

كَانَ يَفْعَلُ – He was doing.

Past continuous conjugation of كَانَ يَفْعَلُ:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	كَانَ يَفْعَلُ He was doing	كَانَا يَفْعَلَانِ They both were doing	كَانُوا يَفْعَلُونَ They all were doing
مؤنث غائب 3 rd person feminine	كَانَتْ تَفْعَلُ She was doing	كَانَتَا تَفْعَلَانِ They both were doing	كَانْنَ يَفْعَلْنَ They all were doing

مذكر مخاطب 2 nd person masculine	كُنْتَ تَفْعَلُ You were doing	كُنْتُمَا تَفْعَلَانِ You both were doing	كُنْتُمْ تَفْعَلُونَ You all were doing
مؤنث مخاطب 2 nd person feminine	كُنْتِ تَفْعَلِينَ You were doing	كُنْتُمَا تَفْعَلَانِ You both were doing	كُنْتُنَّ تَفْعَلْنَ You all were doing
متكلم First person (Masculine/Feminine)	كُنْتُ أَفْعَلُ I was doing	-	كُنَّا نَفْعَلُ We were doing

The conjugation for كَان is in the past tense though it is used along with the imperfect tense يَفْعَلُ.

Examples:

﴿ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾

"That was because of their disobedience and *they were the persons who exceeded the limits.*" (2:61)

﴿وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

"And that you fast is better for you *if you know.*" (2:184)

﴿كَانَا يَأْكُلَانِ الطَّعَامَ﴾

"*They both used to eat food.*" (5:75)

﴿وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْفَبْثِثَ﴾

"And We delivered him from the town *which practiced bad things.*" (21:74)

﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾

"And they will say, 'Had we *but listened or understood*, we would not have been among the inhabitants of blazing fire.'" (67:10)

Chapter 27

MOODS OF THE IMPERFECT TENSE - I

صِيَغُ الْمُضَارِعِ

The imperfect tense by slight changes may be in two forms.

- ♦ The Subjunctive Mood – الْمُضَارِعُ الْمُنْصُوبُ
- ♦ The Jussive Moods – الْمُضَارِعُ الْمَجْزُومُ

When a particle such as أَنْ (that) precedes the simple imperfect tense يَفْعَلُ (he does/ will do), it changes the case ending of the imperfect verb to *fatha* or *nasab* (ـَ). The meaning differs from what it has in its absolute case. This is the subjunctive mood of the verb. For example:

أَنْ يَفْعَلَ – That he does/ will do.

Similarly, if a particle such as إِنْ (if) precedes the simple imperfect tense يَفْعَلُ (he does/will do) it will change the case ending of the imperfect verb to *sukoon* or *jazm* (ـْ) and the meaning will differ from its absolute case. This is the jussive mood of the verb.

إِنْ يَفْعَلْ – if he does/will do.

These two forms of the imperfect tense, the subjunctive and jussive moods can be made by slight changes to the imperfect tense verb.

The Subjunctive - الْمُضَارِعُ الْمَنْصُوبُ

The prefixed particles *أَلْحُرُوفُ النَّاصِبَةُ* change the mood of the imperfect tense to the subjunctive. They are listed below:

أَلْحُرُوفُ النَّاصِبَةُ	Meaning
لَنْ	will never
أَنْ أَلَّا = لَا + أَنْ	that/that not
كَيْ كَيْلَا = لَا + كَيْ	So that/so that not
حَتَّى	Until
لِ	So that/in order to
إِذَنْ	Therefore/then

Below is a table demonstrating, the action of (أَنْ) on the imperfect tense (يَفْعَلُ):

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	أَنْ يَفْعَلَ that he does/will do	أَنْ يَفْعَلَا that they both do/ will do	أَنْ يَفْعَلُوا that they all do/ will do
مؤنث غائب 3 rd person feminine	أَنْ تَفْعَلَ that she does/will do	أَنْ تَفْعَلَا that they both do/ will do	أَنْ يَفْعَلْنَ that they all do/ will do
مذكر مخاطب 2 nd person masculine	أَنْ تَفْعَلَ that you do/ will do	أَنْ تَفْعَلَا that you both do/ will do	أَنْ تَفْعَلُوا that you all do/ will do
مؤنث مخاطب 2 nd person feminine	أَنْ تَفْعَلِي that you do/ will do	أَنْ تَفْعَلَا that you both do/ will do	أَنْ تَفْعَلْنَ that you all do/ will do
متكلم First person (Masculine/Feminine)	أَنْ أَفْعَلَ that I do/ will do	-	أَنْ نَفْعَلَ that we do/ will do

Points to note from the above table:

The *fathah* (ـَ) which is evident in the imperfect tense is seen only on the singular third person masculine and feminine, the singular second person masculine and on the first person singular and plural. i.e. يَفْعَلُ , تَفْعَلُ , أَفْعَلُ . For all other forms, the ن of duals and plurals are dropped except in the feminine plurals.

Examples of الحروف الناصبة found in the Qur'an. Example 'أَنَّ' (that):

﴿وَلَا يَخْرُجَتِ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ﴾

"Nor should they themselves go out, unless *they* commit an open indecency." (65:1)

As 'يَأْتِيَنَّ' is feminine plural, the 'ن' is not dropped.

﴿كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾

"It is most hateful to Allah *that* you say that which you do not do." (61:3)

The 'ن' is dropped from 'تَقُولُونَ' due to the addition of 'أَنَّ'.

♦ أَلَّا → لَا + أَنْ (that not):

Example:

﴿أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ﴾

"Do not fear nor grieve but receive the good news of the garden which you are promised". (41:30)

♦ لِأَنَّ → أَنْ + لِ (for that):

Example:

﴿وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ﴾

"And I am commanded *that* I should be the first of those who submit (as Muslims)." (39:12)

- ♦ لَنْ : It gives the meaning of *will never* and is a strong negation of the future. When لَنْ is prefixed to the الْمُضَارِع, it will indicate the future tense. For example:

﴿فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾

“Allah *will never* forgive them protectively.” (9:80)

﴿لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

“*You will never* attain righteousness unless you spend from that which you love.” (3:92)

- ♦ كَيْ – In order to/so that:

﴿كَيْ نُسَبِّحَكَ كَثِيرًا﴾

“That we may glorify You much.” (20:33)

- ♦ كَيْلًا – So that not/in order not to:

For example:

﴿كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ﴾

“So that the (wealth) may not become an item of circulation (only) between the rich among you.” (59:7)

- ♦ لِكَيْلًا – So that not:

﴿لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ﴾

“So that he does not know anything (even) after (having had) knowledge.” (16:70)

♦ حَتَّى – Until:

﴿وَلَا تَقْرُبُوهُمْ حَتَّى يَطَهَّرُوا﴾

“And do not go near them *till they are clean.*” (2:222)

﴿حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾

“(This is *only*) till He separates the evil from the good.”
(3:179)

♦ لِ – So that

﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي﴾

“And I cast on you love from Me, *so that you might be brought up* before My eye.” (20:39)

♦ لِ + لَا → لَيْلًا – So that not:

﴿لَيْلًا يَعْلَمُ أَهْلُ الْكِتَابِ أَلَا يَقْدِرُونَ عَلَى شَيْءٍ مِّنْ فَضْلِ اللَّهِ﴾

“That the owners of the book *may know* that they do not have control on anything from the grace of Allah.” (57:29)

Examples:

﴿فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ﴾

“But if you do not do it, and *you will never do it* then be on your guard against the fire.” (2:24)

﴿وَأَنَّا طَنَنَّا أَنَّ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا﴾

“And we know that *we can neither defeat Allah* in the Earth nor can we defeat Him by flight.” (72:12)

﴿لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا﴾

“Allah *will never raise* a messenger after Him.” (40:34)

﴿أَلْإِنِّي لَنْ يُخَيِّرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا﴾

“Say, ‘*None can ever protect me* against Allah and *I can never find* besides Him, (any source of) refuge.’” (72:22)

﴿وَأَنَا ظَنَنَّا أَنْ لَنْ نَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا﴾

“And we thought that mankind and the jinn *never speak* a lie against Allah.” (72:5)

﴿أَنْ تَقُولَ نَفْسٌ بِحَسْرَتٍ عَلَى مَا فَرَّطْتُ فِي جَنْبِ﴾

“Least a soul *should say*, ‘My regrets on being negligent towards Allah’s side.’” (39:56)

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةٌ فَمَا فَوْقَهَا﴾

“Allah is certainly not ashamed *to set forth the* similitude of a fly or something above that.” (2:26)

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذَبْحُوا بَقَرَةً﴾

“Allah commands you *that you should certainly slaughter* a cow.” (2:67)

﴿أَمَرَ آلَا تَعْبُدُوا إِلَّا إِيَّاهُ﴾

“He commands *that you serve* no one but Him Alone.”
(12:40)

﴿أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ﴾

“Do not fear nor grieve but receive the good news of the garden which you are promised.” (41:30)

﴿فَرَجَعْنَاكَ إِلَى أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ﴾

“Thus We returned you to your mother *that her eye might be cooled* and (that) she might not grieve.” (20:40)

﴿وَلَا تَقْرُبُوهُمْ حَتَّى يَطْهَرْنَ﴾

“And do not go near them *till they are clean*.” (2:222)

﴿وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ﴾

“And they will not enter the garden *until* the camel *passes* through the eye of the needle.” (7:40)

﴿لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ﴾

“That Allah may separate the bad ones from the good ones.” (8:37)

﴿لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا﴾

“That He may cut off a portion from among those who did not believe.” (3:127)

﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾

“That Allah may protect you from (every) sin of yours which you (could) send in advance and which you (could) leave behind.” (48:2)

﴿صَنَعَةَ لِبَاسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ﴾

“And We taught him the (art of) making coats of mail for you *that they might protect you* in your wars.” (21:80)

﴿اللَّهُ عُرْضَةٌ لِإِيْمَانِكُمْ أَنْ تُبْرُوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ﴾

“And do not make Allah, because of your oaths, a hindrance in your righteousness and guarding (against evil) and effecting reconciliation between human being.” (2:224)

In the last example, we see that the conjunction ‘و’ (وَإِوَالْعَظْف) meaning “and” carries forward the effect of the “الْحُرُوفُ النَّاصِبَةُ” Therefore, the following imperfect verbs joined by ‘و’ will be affected in the same manner as the first verb and will be in the subjunctive form.

When (الْأَفْعَالُ الْمُعْتَلَّةُ), hamzated verbs (الْأَفْعَالُ الْمُهْمُوزَةُ) and doubled letters verbs (الْأَفْعَالُ الْمُضَاعَفَةُ) we will observe the same changes as in the consonant verbs, therefore, they do not need to be dealt with separately.

“He commands *that you serve* no one but Him Alone.”
(12:40)

﴿أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ﴾

“Do *not fear* nor grieve but receive the good news of the garden which you are promised.” (41:30)

﴿فَرَجَعْنَاكَ إِلَى أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ﴾

“Thus We returned you to your mother *that her eye might be cooled* and (that) she might not grieve.” (20:40)

﴿وَلَا تَقْرُبُوهُمْ حَتَّى يَصْهَرْنَ﴾

“And do not go near them *till they are clean*.” (2:222)

﴿وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْنِطَاطِ﴾

“And they will not enter the garden *until the camel passes* through the eye of the needle.” (7:40)

﴿لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ﴾

“That Allah may separate the bad ones from the good ones.” (8:37)

﴿لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا﴾

“That He may cut off a portion from among those who did not believe.” (3:127)

﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾

“That Allah may protect you from (every) sin of yours which you (could) send in advance and which you (could) leave behind.” (48:2)

﴿صَنَعَةَ لِبَاسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ﴾

“And We taught him the (art of) making coats of mail for you *that they might protect you* in your wars.” (21:80)

﴿اللَّهُ عُرْضَةٌ لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ﴾

“And do not make Allah, because of your oaths, a hindrance in *your righteousness and guarding (against evil)* and *effecting reconciliation* between human being.” (2:224)

In the last example, we see that the conjunction ‘و’ (وَأَوِ الْعَظْف) meaning “and” carries forward the effect of the “الْحُرُوفُ النَّاصِبَةُ”. Therefore, the following imperfect verbs joined by ‘و’ will be affected in the same manner as the first verb and will be in the subjunctive form.

When the *الْحُرُوفُ النَّاصِبَةُ* come before weak verbs (الْأَفْعَالُ الْمُعْتَلَّةُ), hamzated verbs (الْأَفْعَالُ الَّتِي هَمْزُهَا) and doubled letters verbs (الْأَفْعَالُ الْمُضَاعَفَةُ) we will observe the same changes as in the consonant verbs, therefore, they do not need to be dealt with separately.



Chapter 28

MOODS OF THE IMPERFECT TENSE – II

صِيغُ الْمُضَارِعِ

The Jussive – الْمُضَارِعُ الْمَجْزُومُ

The prefixed particles which are called *أَحْرُوفُ اجْزَايَةِ* change the mood of the imperfect tense to the jussive where the final radical takes a *sukoon* or *jazm* (◌ْ). These are listed below:

أَحْرُوفُ الْجَازِمَةِ	Meaning
لَمْ	Was not/did not
لَمَّا	Not yet
إِنْ	If
لِ	Should
لَا	Do not/Should not

Table with **إِنْ يَفْعَلْ**:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	إِنْ يَفْعَلْ If he does/ will do	إِنْ يَفْعَلَا If they both do/ will do	إِنْ يَفْعَلُوا If they all do/will do
مؤنث غائب 3 rd person feminine	إِنْ تَفْعَلْ If she does/ will do	إِنْ تَفْعَلَا If they both do/ will do	إِنْ يَفْعَلْنَ If they all do/will do
مذكر مخاطب 2 nd person masculine	إِنْ تَفْعَلْ If you do/ will do	إِنْ تَفْعَلَا If you both do/ will do	إِنْ تَفْعَلُوا If you all do/will do
مؤنث مخاطب 2 nd person feminine	إِنْ تَفْعَلِي If you do/ will do	إِنْ تَفْعَلَا If you both do/ will do	إِنْ تَفْعَلْنَ If you all do/will do
متكلم First person (Masculine/Feminine)	إِنْ أَفْعَلْ If I do/will do	-	إِنْ نَفْعَلْ If we do/ will do

Points to note from the above table:

The *sukoon* (ْ) which is evident in the imperfect is seen only on the singular third person and second person masculine and feminine and on the first person singular and plural. i.e. **يَفْعَلْ** , **تَفْعَلْ** , **أَفْعَلْ** and **نَفْعَلْ**.

For all other forms, the 'ن' of duals and plurals are dropped as in the subjunctive, except in the case of feminine plurals.

لَمْ – was not/did not: It is used to deny a statement. It changes the present future tense to past tense.

﴿لَمْ يَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا﴾

“We did not assign (this) name to any one before.” (19:7)

لَمَّا – not yet:

﴿وَالْآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾

“And (will do so to) others (too) from among those *who have not yet joined them*.” (62: 3)

﴿وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾

“And belief *has not yet entered* into your hearts.” (49:14)

In the above example, we see that لَمْ of يَدْخُلُ bears *kasrah* (ـَ) on it (instead of *sukoon* (ـْ)). The general rule is that *sukoon* (ـْ) is changed to *kasrah* (ـَ) to join the following letter.

Note: When لَمَّا is followed by the imperfect tense it gives the meaning of not yet. When it comes before the past tense it means ‘when’ without any effect on the *harakah* (ـَـُـ) of the past tense.

﴿فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ﴾

“So *when* Talut departed with the forces”. (2:249)

إِنْ : It is a conditional particle and gives the meaning of “if”. It usually comes in the beginning of a conditional sentence and is followed by two imperfect verbs in the jussive case.

﴿إِنْ نَصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

“If you help Allah, He will help you and make your feet firm.” 47:7)

﴿إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْهَوْا فَهُوَ خَيْرٌ لَكُمْ﴾

“If you wanted a decision then the decision has come to you, and if you desist then it will be better for you.” (8:19)

It can also come along with لَا. For example:

إِلَّا → لَا + إِنْ

If + no → if not/unless

﴿وَلَا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَسِرِينَ﴾

“And if You do not protectively forgive me and have mercy on me I will be of the losers.” (11:47)

لِ – should: It is also called “lam of command (لَامُ الْأَمْرِ)”. We will deal with this in detail in the imperative form.

﴿لِيُنْفِقْ ذُو سَعَةٍ مِّنْ سَعَتِهِ وَمَن قُدِّرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ﴾

“Let him who has abundance spend out of his abundance, and one who has his provision straitened on him, let him spend from that which Allah has given to him.” (65:7)

لَا : This is the particle of prohibition and is also called لَا النَّاهِيَّة. It is used with the second person imperfect tense to give a negative command.

﴿وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ﴾

“And do not say for those who are slain in the way of Allah (that they are) dead.” (2:154)

﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَن تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا

بَيْنَ النَّاسِ﴾

“And do not make Allah, because of your oaths, a hindrance in your righteousness and guarding (against evil) and effecting reconciliation between human beings.” (2:224)

There is one more لَا named الَّتَافِيَّةَ لَا, which is used for negation and means “no”. This لَا will have no effect on the verb that follows it. It is just used as a statement.

﴿لَا يُوَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ﴾

“Allah will not catch you for what is vain in your oaths.” (2:225)

﴿لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ﴾

“They cannot travel in the land.” (2:273)

﴿لَا يَكْفُفُ اللَّهُ نَفْسًا إِلَّا مَاءَ مَاتَهَا﴾

“Allah does not task a soul but (to the extent of) that which He has given it.” (65:7)

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾

“Say, ‘No one in the skies and the Earth knows the unseen except Allah.’” (27:65)

WEAK VERBS – الْأَفْعَالُ الْمُعْتَلَّةُ

Assimilated verbs on the pattern of وَعَدَ and يَسِيرَ and *hamzated* verbs will change when prefixed with حُرُوفُ الْجَازِمَةِ with the same effect as that of the basic consonant pattern فَعَلَ.

Hollow verbs on the pattern of قَالَ and بَاعَ will undergo the following change:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	لَمْ يَقُلْ He did not say	لَمْ يَقُولَا They both did not say	لَمْ يَقُولُوا They all did not say
مؤنث غائب 3 rd person feminine	لَمْ تَقُلْ She did not say	لَمْ تَقُولَا They both did not say	لَمْ يَقُلْنَ They all did not say
مذكر مخاطب 2 nd person masculine	لَمْ تَقُلْ You did not say	لَمْ تَقُولَا You both did not say	لَمْ تَقُولُوا You all did not say
مؤنث مخاطب 2 nd person feminine	لَمْ تَقُولِي You did not say	لَمْ تَقُولَا You both did not say	لَمْ تَقُلْنَ You all did not say
متكلم First person (Masculine/Feminine)	لَمْ أَقُلْ I did not say	-	لَمْ نَقُلْ We did not say

Table for لَمْ يَبِعْ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	لَمْ يَبِعْ He did not sell	لَمْ يَبِيعَا They both did not sell	لَمْ يَبِيعُوا They all did not sell
مؤنث غائب 3 rd person feminine	لَمْ تَبِعْ She did not sell	لَمْ تَبِيعَا They both did not sell	لَمْ يَبِيعْنَ They all did not sell
مذكر مخاطب 2 nd person masculine	لَمْ تَبِعْ You did not sell	لَمْ تَبِيعَا You both did not sell	لَمْ تَبِيعُوا You all did not sell
مؤنث مخاطب 2 nd person feminine	لَمْ تَبِيعِي You did not sell	لَمْ تَبِيعَا You both did not sell	لَمْ تَبِيعْنَ You all did not sell
متكلم First person (Masculine/Feminine)	لَمْ تَبِعْ I did not sell	-	لَمْ نَبِعْ We did not sell

In the table above we see that 'و' and 'ى' are dropped in the third person masculine and feminine singular, second person masculine and first person singular and plural because the last letter is made *sakin* (ْ). Two *sukoons* cannot appear together, and therefore, the weak letter is dropped. The remaining pattern however will have the 'و' and the 'ى' respectively in the conjugation.

Defective verbs on the pattern of *دَعَا*, *رَمَى* and *لَقِيَ* will have the following changes in their conjugation when prefixed with *الْحُرُوفُ الْجَازِمَةُ*.

Table for *لَمْ يَدْعُ*:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	لَمْ يَدْعُ He did not call	لَمْ يَدْعُوا They both did not call	لَمْ يَدْعُوا They all did not call
مؤنث غائب 3 rd person feminine	لَمْ تَدْعُ She did not call	لَمْ تَدْعُوا They both did not call	لَمْ يَدْعُونَ They all did not call
مذكر مخاطب 2 nd person masculine	لَمْ تَدْعُ You did not call	لَمْ تَدْعُوا You both did not call	لَمْ تَدْعُوا You all did not call
مؤنث مخاطب 2 nd person feminine	لَمْ تَدْعِي You did not call	لَمْ تَدْعُوا You both did not call	لَمْ تَدْعُونَ You all did not call
متكلم First person (Masculine/Feminine)	لَمْ أَدْعُ I did not call	-	لَمْ نَدْعُ We did not call

Table for لَمْ يَرْمِ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	لَمْ يَرْمِ He did not throw	لَمْ يَرْمِيَا They both did not throw	لَمْ يَرْمُوا They all did not throw
مؤنث غائب 3 rd person feminine	لَمْ تَرْمِ She did not throw	لَمْ تَرْمِيَا They both did not throw	لَمْ يَرْمِينَ They all did not throw
مذكر مخاطب 2 nd person masculine	لَمْ تَرْمِ You did not throw	لَمْ تَرْمِيَا You both did not throw	لَمْ تَرْمُوا You all did not throw
مؤنث مخاطب 2 nd person feminine	لَمْ تَرْمِي You did not throw	لَمْ تَرْمِيَا You both did not throw	لَمْ تَرْمِينَ You all did not throw
متكلم First person (Masculine/Feminine)	لَمْ أَرْمِ I did not throw	-	لَمْ نَرْمِ We did not throw

Table for لَمْ يَلْقَ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	لَمْ يَلْقَ He did not meet	لَمْ يَلْقَا They both did not meet	لَمْ يَلْقُوا They all did not meet
مؤنث غائب 3 rd person feminine	لَمْ تَلْقَ She did not meet	لَمْ تَلْقَا They both did not meet	لَمْ يَلْقَيْنَ They all did not meet
مذكر مخاطب 2 nd person masculine	لَمْ تَلَقْ You did not meet	لَمْ تَلْقَا You both did not meet	لَمْ تَلْقُوا You all did not meet
مؤنث مخاطب 2 nd person feminine	لَمْ تَلْقِي You did not meet	لَمْ تَلْقَا You both did not meet	لَمْ تَلْقَيْنَ You all did not meet
متكلم First person (Masculine/Feminine)	لَمْ أَلَقْ I did not meet	-	لَمْ نَلْقَ We did not meet

In the hollow verbs, we see that 'و' and 'ى' are dropped in the third person masculine and feminine singular, the second person masculine and in the first person singular and plural. The remaining pattern will have the 'و' and the 'ى' respectively in the conjugation.

Double lettered verb (المضاعف): The change in pattern is as follows:

Table of لَمْ يَظُنُّ : ظَنَّ (when it is written separately):

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	لَمْ يَظُنُّ He did not think	لَمْ يَظْنَا They both did not think	لَمْ يَظْنُوا They all did not think
مؤنث غائب 3 rd person feminine	لَمْ تَظُنُّ She did not think	لَمْ تَظْنَا They both did not think	لَمْ يَظْنُنَّ They all did not think
مذكر مخاطب 2 nd person masculine	لَمْ تَظُنَّ You did not think	لَمْ تَظْنَا You both did not think	لَمْ تَظْنُوا You all did not think
مؤنث مخاطب 2 nd person feminine	لَمْ تَظْنِي You did not think	لَمْ تَظْنَا You both did not think	لَمْ تَظْنُنَّ You all did not think
متكلم First person (Masculine/Feminine)	لَمْ أَظُنُّ I did not think	-	لَمْ نَظْنُ We did not think

Here the *shaddah* (ّ) is opened in the third person masculine and the feminine singular and in the second person singular and first person verbs.

Examples:

﴿فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِۦ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ﴾

“But if you do not do it, then take notice of war from Allah and His Messenger; and if you repent (or go back to the affair of loan), then for you is the principal of your amount.” (2:279)

﴿فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ﴾

“But if you do not do it, and you will never do it, then be on your guard against the fire.” (2:24)

﴿وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ﴾

“While Allah has not yet known (marked out) those who strive (in His way) from among you and known (marked out) those who are patient?” (3:142)

﴿إِنْ يَمَسَّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ فَرْحٌ مِّثْلُهُ﴾

“If a wound has afflicted you, then a similar wound has afflicted the (other) people.” (3:140)

﴿فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أَرْسَلْتُ بِهِ إِلَيْكُمْ﴾

“So if you turn back, then I have conveyed to you that with which I was sent to you.” (11:57)

﴿وَنَادَوْا بِمَمْلِكٍ لِّيَقْضِيَ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مِّنَكُوتٌ﴾

“And they will call out, ‘O Malik (Angel incharge of Hell)! Let your Fosterer *make an end of us.*’ He will say, ‘You certainly have to stay (here).’” (43:77)

﴿وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ﴾

“*But do not go near this tree, because you will become one of those who are unjust.*” (2:35)

﴿أَنْ لَا تُشْرِكَنِي بِشَيْءٍ وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ﴾

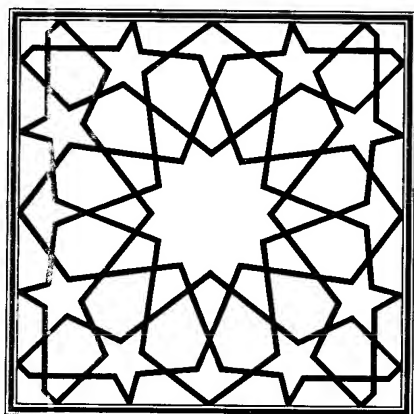
“*You do not associate with Me anything (as partner), and clean My house for those who walk around (it).*” (22: 26)

﴿فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا نَهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾

“*Then do not say (even), “Uff,” to them nor scold them, but speak to them in words of honor.*” (17:23)

﴿وَلَا تَعْفُرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ﴾

“*And if You do not **protectively** forgive me and have mercy on me I will be **of** the losers.*” (11:47)



Chapter 29

THE IMPERATIVE VERB

الْفِعْلُ الْأَمْرُ

Direct Command – الْأَمْرُ لِلْمُخَاطَبِ

The imperative is the command form of a verb. The imperative is of two kinds:

- ♦ Direct command – الْأَمْرُ لِلْمُخَاطَبِ
- ♦ Indirect command – الْأَمْرُ لِلْغَائِبِ وَ الْمُتَكَلِّمِ

الْأَمْرُ لِلْمُخَاطَبِ is the “direct command” which is given to the second person.

Example:

إِضْرِبْ – (you) hit

أَنْصُرْ – (you) help

إِشْرَبْ – (you) drink

Sometimes the command is given to the third and to the first person. In such case it is known as Indirect Command, الْأَمْرُ لِلْغَائِبِ وَ الْمُتَكَلِّمِ.

Example:

لِيَضْرِبْ – He should hit

لِيَنْصُرْ – I should help

لِيَشْرَبْ – I should drink.

Direct command – الأَمْرُ لِلْمُخَاطَبِ

As we have said earlier الأَمْرُ لِلْمُخَاطَبِ is formed from the imperfect second person masculine and feminine. Now let us observe how the second person imperfect tense is changed to the imperative form of the verb.

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	تَفْعَلْ You do/ will do	تَفْعَلَانِ You both do/ will do	تَفْعَلُونَ You all do/ will do
مؤنث مخاطب 2 nd person feminine	تَفْعَلِينَ You do/ will do	تَفْعَلَانِ You both do/ will do	تَفْعَلْنَ You all do/ will do

Step 1:

From the above المَصَارِع table, remove the sign of the second person imperfect tense “تَ” as can be seen from the table below:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	فَعَلْ	فَعَلَانِ	فَعَلُونَ
مؤنث مخاطب 2 nd person feminine	فَعَلَيْنِ	فَعَلَانِ	فَعَلْنَ

Step 2:

Add *hamza*, in the place of ت. If the second radical of the imperfect tense bears *fatha* (ـَ), or *kasrah* (ـِ) then the prefixed *hamza* (ا) will get *kasrah* (ـِ). If the second radical bears *dammah* (ـُ) then the prefixed *alif*, (ا) will also bear *dammah* (ـُ). Note that there will never be *fatha* (ـَ) on the prefix *hamza*, of command (الْأَمْرُ).

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	إِفْعَلْ	إِفْعَلَانِ	إِفْعَلُونَ
مؤنث مخاطب 2 nd person feminine	إِفْعَلَيْنِ	إِفْعَلَانِ	إِفْعَلْنَ

This prefixed *hamza* is called *hamzatul wasl* (هَمْزَةُ الْوَصْلِ), the *hamza* of joining . Though present in the script, it is not read. It joins the preceding word with the succeeding word.

Step 3:

The last letter of the masculine singular will bear *sukoon* (ْ) on it. All other *nun*'s (ن) are dropped except that of feminine plural. Therefore, the command form, أمر, will be as below:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	افْعَلْ Do	افْعَلَا Do (you both)	افْعَلُوا Do (you all)
مؤنث مخاطب 2 nd person feminine	افْعَلِي Do	افْعَلَا Do (you both)	افْعَلْنَ Do (you all)

Imperative form of فَتَح :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	افْتَحْ Open	افْتَحَا Open (you both)	افْتَحُوا Open (you all)
مؤنث مخاطب 2 nd person feminine	افْتَحِي Open	افْتَحَا Open (you both)	افْتَحْنَ Open (you all)

Imperative form of ضَرَبَ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	إِضْرِبْ Strike	إِضْرِبَا Strike (you both)	إِضْرِبُوا Strike (you all)
مؤنث مخاطب 2 nd person feminine	إِضْرِبِي Strike	إِضْرِبَا Strike (you both)	إِضْرِبْنَ Strike (you all)

Imperative form of نَصَرَ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	أَنْصُرْ Help	أَنْصُرَا Help (you both)	أَنْصُرُوا Help (you all)
مؤنث مخاطب 2 nd person feminine	أَنْصُرِي Help	أَنْصُرَا Help (you both)	أَنْصُرْنَ Help (you all)

Examples:

﴿وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

“And that you should serve Me, this is the straight path.”
(36:61)

﴿أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ﴾

“Strike with your foot, this (water which thereby gushes out, is for a) cool bath and a drink.” (38:42)

﴿فَقُلْنَا أَضْرِبْ بِعَصَاكَ الْحَجَرَ﴾

“We said: ‘*Strike* the (porous) rock with your staff.”
(2:60)

﴿وَإِذْ قُلْنَا لِلْمَلَكِئَةِ اسْجُدُوا لِآدَمَ﴾

“And when We (Allah) said to the angels, ‘*Bow down* before Adam,” (2:34)

﴿وَقُلْنَا يَتَادَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ﴾

“We said: ‘O Adam! You and your wife, *dwell* in the garden.” (2:35)

﴿وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ﴾

“We said: ‘*Go down*, some of you will be the enemies of others.” (2:36)

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾

“So *remember* Me I will remember you and *be grateful* to Me and do not be ungrateful to Me.” (2:152)

﴿فَاَفْعَلُوا مَا تُؤْمَرُونَ﴾

“So *do* what you are ordered to do.” (2:68)

﴿فَإِنْ قَاتَلْتُمُوهُمْ فَاقْتُلُوهُمْ﴾

“But if they fight with you then *slay* them.” (2:191)

﴿ اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴾

“Both go to Fir’awn, he has certainly rebelled.” (20:43)

﴿ فَادْخُلِي فِي عِبَادِي ﴾

“So enter among My servants.” (89:29)

﴿ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَرَحِمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴾

“And pardon us, and protectively forgive us, and have mercy on us, You are our Guardian: so help us against the people who are infidels.” (2:286)

IMPERATIVE FORM OF HAMZATED VERBS:

First Radical Hamza:

The imperative is formed by removing the sign of the imperfect tense, “تَ”. The first radical *hamza* of the word will also be dropped. No prefix (*hamza*) is used to make the الأَمْر of such verbs.

The imperative form of أَكَلٌ:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	كُلْ Eat	كُلَا Eat (you both)	كُلُوا Eat (you all)
مؤنث مخاطب 2 nd person feminine	كُلِي Eat	كُلَا Eat (you both)	كُلْنَ Eat (you all)

﴿فَكُلْ وَاشْرَبْ وَقَرِّ عَيْنًا﴾

“Then eat and drink and cool (your) eye.” (19:26)

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا﴾

“Take *alms* from their wealth, through which you may clean them and purify them.” (9:103)

﴿وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا﴾

“And eat from it freely (from) wherever you will.” (2:35)

﴿خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا﴾

“Hold with strength that which We have given you and listen.” (2:93)

Some hamzated verbs however deviate from their pattern and take the *hamzatul wasl* ‘هَمْزَةُ الْوَصْلِ’ in the imperative form.

The imperative form of أَذِنَ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	إِذْنُ Permit	إِذْنَانِ Permit(you both)	إِذْنُوهَا Permit (you all)
مؤنث مخاطب 2 nd person feminine	إِذْنِي Permit	إِذْنَانِ Permit(you both)	إِذْنَنَّ Permit (you all)

Second Radical Hamza:

The imperative form of سَأَلَ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	سَلْ/إِسْأَلْ Ask	سَلَا/إِسْأَلَا Ask (you both)	سَلُوا/إِسْأَلُوا Ask (you all)
مؤنث مخاطب 2 nd person feminine	سَلِي/إِسْأَلِي Ask	سَلَا/إِسْأَلَا Ask (you both)	سَلْنَ/إِسْأَلْنَ Ask (you all)

The pattern for سَأَلَ can be made with or without *hamzatul wasl* 'هَمْزَةُ الْوَصْلِ' as shown in the table above.

﴿سَلْ بَنِي إِسْرَءِيلَ كَمْ ءَاتَيْنَهُم مِّنْ ءَايَةٍ بَيِّنَةٍ﴾

“Ask the children of Israel, how many clear signs did We give them.” (2:211)

﴿وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا﴾

“And inquire in the city in which we were.” (12:82)

Third Radical Hamza:

The imperative form of قَرَأَ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	إِقْرَأْ Read	إِقْرَءَا Read (you both)	إِقْرَءُوا Read (you all)
مؤنث مخاطب 2 nd person feminine	إِقْرِئِي Read	إِقْرَءَا Read (you both)	إِقْرِئْنَ Read (you all)

﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾

“Recite in the name of your Fosterer Who created.” (96:1)

IMPERATIVE FORM OF WEAK VERBS:

المِثَالُ الْيَائِي - المِثَالُ الْوَاوِي (ي or و first radical)

In المِثَالُ الْوَاوِي where the first radical is و, the sign of the imperfect tense “ت” is removed and the imperative is formed without *hamzatul wasl*.

The imperative form of وَعَدَ:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	عِدْ Promise	عِدَا Promise (you both)	عِدُوا Promise (you all)
مؤنث مخاطب 2 nd person feminine	عِدِي Promise	عِدَا Promise (you both)	عِدْنَ Promise (you all)

In مِثَالُ يَائِي the first radical is ي, the imperative is formed by removing the sign of the imperfect tense “ت” and by adding the *hamzatul wasl* ‘هَمْزَةُ الْوُصْل’.

The imperative form of يَيْسَ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	إِيَّسْ Grieve	إِيَّسَا Grieve (you both)	إِيَّسُوا Grieve (you all)
مؤنث مخاطب 2 nd person feminine	إِيَّسِيْ Grieve	إِيَّسَا Grieve (you both)	إِيَّسْنَ Grieve (you all)

Hollow Verbs (الأجوف اليايى - الأجوف الواوى)

Here the imperative is formed without *hamzatul wasl* هَمْزَةُ الْوَصْلِ and by removing the sign of the imperfect tense, “ت”.

The imperative form of قَالَ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	قُلْ Say	قُولَا Say (you both)	قُولُوا Say (you all)
مؤنث مخاطب 2 nd person feminine	قُولِيْ Say	قُولَا Say (you both)	قُولْنَ Say (you all)

The imperative form of بَاعَ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	بِعْ Sell	بِيعَا Sell (you both)	بِيعُوا Sell (you all)
مؤنث مخاطب 2 nd person feminine	بِيعِي Sell	بِيعَا Sell (you both)	بِيعْنَ Sell (you all)

Defective Verbs: (التاقِصُ اليائِي - التاقِصُ الواوِي)

Here the sign of the imperfect tense, “تَ” is removed and *hamzatul wasl* ‘هَمْزَةُ الْوَصْلِ’ is prefixed to the مُضَارِع. The weak letters of the verb will be dropped in the masculine and feminine singular.

The imperative form of دَعَا :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	أُدْعُ Call	أُدْعُوا Call (you both)	أُدْعُوا Call (you all)
مؤنث مخاطب 2 nd person feminine	أُدْعِي Call	أُدْعُوا Call (you both)	أُدْعُونَّ Call (you all)

The imperative form of رَمَى:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	ارْمِ Throw	ارْمِيَا Throw (you both)	ارْمُوا Throw (you all)
مؤنث مخاطب 2 nd person feminine	ارْمِي Throw	ارْمِيَا Throw (you both)	ارْمِينَ Throw (you all)

The imperative form of لَقِيَ:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	اَلْقِ Meet	اَلْقِيَا Meet (you both)	اَلْقُوا Meet (you all)
مؤنث مخاطب 2 nd person feminine	اَلْقِي Meet	اَلْقِيَا Meet (you both)	اَلْقِينَ Meet (you all)

The imperative form of رَأَى :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	رَ See	رَيَا See (you both)	رَوْا See (you all)
مؤنث مخاطب 2 nd person feminine	رِي See	رَيَا See (you both)	رَيْنَ See (you all)

Because رَأَى is a hamzated weak verb it has irregularity in its pattern.

Examples:

﴿كُلُوا وَارْعَوْا أَنْفُسَكُمْ﴾

“Eat and feed your cattle.” (20:54)

﴿قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ﴾

“Say: ‘Bring the Torah and read it, if you are truthful.’”
(3:93)

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ﴾

“Invite to the way of your Fosterer with wisdom.” (16:125)

﴿وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ﴾

“Be patient, and your patience is not (due to anything) but by (the help of) Allah.” (16:127)

﴿أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ﴾

“Read that which is communicated to you of the Book.”
(29:45)

﴿وَأَعْفُ عَنَّا وَاعْفِرْ لَنَا﴾

“And *pardon* us, and *protectively forgive* us. (2:286)

﴿أَرْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً﴾

“Return to your Fosterer pleased and pleasing (Him).”
(89:28)

IMPERATIVE FORM OF DOUBLY WEAK VERB:

Here the imperative is formed by dropping the weak letter *ي* and the sign of the imperfect tense “ت”.

The imperative form of *وَقَى*:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	قِ Save	قِيَا Save(you both)	قُوا Save (you all)
مؤنث مخاطب 2 nd person feminine	قِي Save	قِيَا Save(you both)	قِينَ Save (you all)

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

“Our Fosterer! Give us good in this world and good in the hereafter *and save us* from the punishment of fire.” (2:201)

IMPERATIVE FORM OF DOUBLED VERBS:

The imperative is made by prefixing *hamzatul wasl* ‘هَمْزَةُ الْوَصْلِ’ after dropping the sign of the imperfect tense , “ت”.

The imperative from غَضَّ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر مخاطب 2 nd person masculine	أَغْضُضْ Lower your voice/eyes	أُغْضُضَا Lower (you both) your voice/eyes	أُغْضُضُوا Lower (you all) your voice/eyes
مؤنث مخاطب 2 nd person feminine	أُغْضِضِي Lower your voice/eyes	أُغْضُضَا Lower (you both) your voice/eyes	أُغْضُضْنَ Lower (you all) your voice/eyes

﴿وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ﴾

“And be moderate in your walk and *lower* your voice.”
(31:19)

Chapter 30

THE IMPERATIVE VERB – II

الْفِعْلُ الْأَمْرُ

الْأَمْرُ لِلْغَائِبِ وَالْمُتَكَلِّمِ – Indirect Command

The indirect command 'الْأَمْرُ لِلْغَائِبِ وَالْمُتَكَلِّمِ' is given to the third and first person imperfect tense. This is done by adding prefix "لِ" of the jussive to the third and first person imperfect tense. It is called *lam* of command (لَامُ الْأَمْرِ).

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	لِيَفْعَلْ He should do	لِيَفْعَلَا They both should do	لِيَفْعَلُوا They all should do
مؤنث غائب 3 rd person feminine	لِتَفْعَلْ She should do	لِتَفْعَلَا They both should do	لِيَفْعَلْنَ They all should do
متكلم First person (Masculine/Feminine)	لِأَفْعَلْ I should do	-	لِنَفْعَلْ We should do

When lam of command “لِ” is prefixed to the imperfect tense, the last letter of the third person singular and first person singular and plural will bear a *sukoon* (◌ْ).

The ‘ن’ of the dual and plurals are dropped except for third person feminine plural.

Example:

﴿وَنَادُوا بِمَلِكٍ لِّيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَكْنُوتٌ﴾

“And they will call out, ‘O Malik (Angel incharge of Hell)! Let your Fosterer *make an end* of us.’ He will say, ‘You certainly have to stay (here).’” (43:77)

Note: When *lam* of command “لِ” is preceded by a و or a ف, the *kasrah* (◌ِ) of the لِ is changed to *sukoon* (◌ْ).

Examples:

﴿فَلْيَعْبُدُوا رَبَّ هَذِهِ الْبَيْتِ﴾

“So let them *serve* the Fosterer of this house (Ka’bah).” (106:3)

﴿فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ﴾

“Then write it down *and let a writer write it down* between you with fairness.” (2:282)

﴿هُوَ فَلْيَمْلِكْ وَلِيْلُهُ بِالْعَدْلِ﴾

“Then let his guardian *dictate* with fairness.” (2:282)

﴿فَلْيَمْدَدْ لَهُ الرَّحْمَنُ مَدًّا﴾

“The Beneficent (Allah) allows to *stretch* for him.” (19:75)

Chapter 31

TRANSITIVE AND INTRANSITIVE VERB

الْفِعْلُ الْمُتَعَدِّي وَاللَّازِمُ

Verbs are of two types:

- ♦ Intransitive verb – الْفِعْلُ اللَّازِمُ
- ♦ Transitive verb – الْفِعْلُ الْمُتَعَدِّي

1. INTRANSITIVE VERB – الْفِعْلُ اللَّازِمُ

When an intransitive verb is used in a sentence, there is no need of an object. The verb along with the subject gives complete meaning to the sentence.

Example:

﴿وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ﴾

“And you used to laugh at (some) of them.” (23:110)

﴿وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ﴾

“And they came to their father at night fall, weeping.” (12:16)

2. TRANSITIVE VERB – اَلْفِعْلُ الْمُتَعَدِّي

A transitive verb will always need an object. When a transitive verb is used in a sentence it will have a subject as well as an object to give complete sense to a sentence.

Example:

﴿وَقَتَلَ دَاوُدُ جَالُوتَ﴾

“And Dawood *killed* Jalut.” (2:251)

﴿ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا﴾

“Allah *sets forth* an example for those who do not believe.”
(66:10)

Sometimes transitive verbs need more than one object.

﴿جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا﴾

“Who *made* the Earth a spreading for you.” (2:22)

Chapter 32

THE PAST PASSIVE VERB

أَفْعَلُ الْمَاضِي الْمَجْهُولُ

The known verb **أَفْعَلُ الْمَعْرُوفُ** is the active voice of the verb. Here the subject is known, i.e. the doer of the verb is specified. We have discussed these kinds of verbs in all the preceding chapters on the pattern of **فَعَّلَ**, **فَعِلَ**, **فَعَّلَ**.

Example:

﴿أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ﴾

“That Allah *is displeased* with them and they will stay in the punishment.” (5:80)

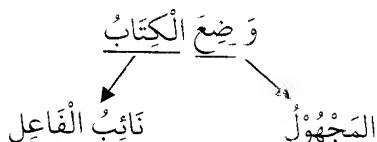
﴿حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ﴾

“Until when *he reached* the setting place of the sun (West).” (18:86)

The passive voice of the verb is called **أَفْعَلُ الْمَجْهُولُ** (unknown). The subject is unknown i.e the doer is not specified. The passive verb is usually formed from a transitive verb (**أَفْعَلُ الْمُنْعَدِّي**).

It has two components – the passive verb and the object. As the subject *الْفَاعِل* is not present, the object will take the *harakah* of the subject i.e *dammah* (ـَ) and is called the deputy of subject *نَائِبُ الْفَاعِل*.

Example:



“And the records (of deeds) *will be placed*.” (18:49)

The passive verb is formed by changing the *harakah* of active participle *فَعَلَ*, *فَعِلَ*, *فَعُلَ*, to *فُعِلَ*. The change is standard for all verbs and is characterized by *dammah* (ـَ) on the first radical and *kasrah* (ـِ) on the second radical.

الصَّحِيحُ – Passive Verb of Consonants

Table of رُفِعَ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	رُفِعَ He was raised	رُفِعَا They two were raised	رُفِعُوا They all were raised
مؤنث غائب 3 rd person feminine	رُفِعَتْ She was raised	رُفِعَتَا They two were raised	رُفِعْنَ They all were raised
مذكر مخاطب 2 nd person masculine	رُفِعْتَ You were raised	رُفِعْتُمَا You two were raised	رُفِعْتُمْ You all were raised

مؤنث مخاطب 2 nd person feminine	رُفِعْتَ You were raised	رُفِعْتُمَا You both were raised	رُفِعْتُمْ You all were raised
متكلم First person (Masculine/Feminine)	رُفِعْتُ I was raised	-	رُفِعْنَا We were raised

Table of نُصِرَ and سُمِعَ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	نُصِرَ He was helped	نُصِرَا They both were helped	نُصِرُوا They all were helped
مؤنث غائب 3 rd person feminine	نُصِرَتْ She was helped	نُصِرَتَا They both were helped	نُصِرْنَ They all were helped
مذكر مخاطب 2 nd person masculine	نُصِرْتَ You were helped	نُصِرْتُمَا You both were helped	نُصِرْتُمْ You all were helped
مؤنث مخاطب 2 nd person feminine	نُصِرْتِ You were helped	نُصِرْتُمَا You both were helped	نُصِرْتُنَّ You all were helped
متكلم First person	نُصِرْتُ I was helped	-	نُصِرْنَا We were helped

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	سَمِعَ He was heard	سَمِعَا They both were heard	سَمِعُوا They all were heard
مؤنث غائب 3 rd person feminine	سَمِعَتْ She was heard	سَمِعَتَا They both were heard	سَمِعْنَ They all were heard
مذكر مخاطب 2 nd person masculine	سَمِعْتَ You were heard	سَمِعْتُمَا You both were heard	سَمِعْتُمْ You all were heard
مؤنث مخاطب 2 nd person feminine	سَمِعْتِ You were heard	سَمِعْتُمَا You both were heard	سَمِعْتُنَّ You all were heard
متكلم First person	سَمِعْتُ I was heard	-	سَمِعْنَا We were heard

Examples:

﴿وَجُمِعَ الشَّمْسُ وَالْقَمَرُ﴾

“When the sun and the moon will be brought together.”
(75:9)

﴿إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُنُوا كَمَثَلِ الدُّنَى مِنَ قَبْلِهِمْ﴾

“Those who resist Allah and His Messenger *will certainly be disgraced* as those before them *were disgraced*.” (58:5)

﴿وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا﴾

“And the sky *will be opened* and *it will become* gates.” (78:19)

﴿وَالِى السَّمَاءِ كَيْفَ رُفِعَتْ﴾

“And towards the sky *how it is raised*.” (88:18)

﴿وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ﴾

“And towards the mountains *how they are rooted*.” (88: 19)

﴿وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ﴾

“And towards the Earth *how it is spread*?” (88:20)

﴿وَإِذَا الْوُحُوشُ حُشِرَتْ﴾

“And when wild animals *are brought together*.” (81:5)

﴿لَوْ كَان لَنَا مِنْ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا﴾

“Had we any power in the affair, *we would not have been slain* here.” (3:154)

﴿قُتِلَ أَصْحَابُ الْأُخْدُودِ﴾

“*Be killed* owners of the pit.” (85:4)

﴿كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ﴾

“Fasting is *prescribed* for you as it was *prescribed* for those before you.” (2:183)

﴿كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ﴾

“Whenever *they* will be fed from them with fruits as food, they will say, ‘This is that which was *provided* to us before.’” (2:25)

﴿لَا مِنْ ظَلَمٍ﴾

“Except (from) one to whom *injustice* was done.” (4:148)

﴿وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا﴾

“And *they* will be presented before your Fosterer in ranks.” (18:48)

﴿وَنُفِخَ فِي الصُّورِ﴾

“And *it* will be blown into the trumpet.” (39:68)

HAMZATED VERBS – الْفِعْلُ الْمَجْهُولُ لِلْمَهْمُوزِ

When *hamza* ‘أ’ comes as first, second or third radical as in أَكَلَ, فُعِلَ or سَأَلَ the passive voice is on the same pattern as that of فُعِلَ. That is the first radical bears a *dammah* (ـُ) and the second radical bears a *kasrah* (ـِ). The following tables demonstrate their conjugation.

The table of أُمِرَ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	أُمِرَ He was commanded	أُمِرَا They both were commanded	أُمِرُوا They all were commanded
مؤنث غائب 3 rd person feminine	أُمِرَتْ She was commanded	أُمِرَتَا They both were commanded	أُمِرْنَ They all were commanded
مذكر مخاطب 2 nd person masculine	أُمِرْتَ You were commanded	أُمِرْتُمَا You both were commanded	أُمِرْتُمْ You all were commanded
مؤنث مخاطب 2 nd person feminine	أُمِرْتِ You were commanded	أُمِرْتُمَا You both were commanded	أُمِرْتُنَّ You all were commanded
متكلم First person (Masculine/Feminine)	أُمِرْتُ I was commanded	-	أُمِرْنَا We were commanded

The table of هُزَا and سُئِلَ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	سُئِلَ He was asked	سُئِلَا They both were asked	سُئِلُوا They all were asked
مؤنث غائب 3 rd person feminine	سُئِلَتْ She was asked	سُئِلَتَا They both were asked	سُئِلْنَ They all were asked
مذكر مخاطب 2 nd person masculine	سُئِلْتَ You were asked	سُئِلْتُمَا You both were asked	سُئِلْتُمْ You all were asked
مؤنث مخاطب 2 nd person feminine	سُئِلْتِ You were asked	سُئِلْتُمَا You both were asked	سُئِلْتَنَّ You all were asked
متكلم First person	سُئِلْتُ I was asked	-	سُئِلْنَا We were asked

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	هُرَا He was ridiculed	هُرَاآ They both were ridiculed	هُرَاوَا They all were ridiculed
مؤنث غائب 3 rd person feminine	هُرَات She was ridiculed	هُرَاتَا They both were ridiculed	هُرَاتَن They all were ridiculed
مذكر مخاطب 2 nd person masculine	هُرَاتَ You were ridiculed	هُرَاتَمَا You both were ridiculed	هُرَاتَم You all were ridiculed
مؤنث مخاطب 2 nd person feminine	هُرَاتِ You were ridiculed	هُرَاتَمَا You both were ridiculed	هُرَاتُنَّ You all were ridiculed
متكلم First person	هُرَاتُ I was ridiculed	-	هُرَاتَنَا We were ridiculed

WEAK VERBS – الْأَفْعَالُ الْمُعْتَلَّةُ

Assimilated Passive Verb – المِثَالُ:

When و comes as the first radical in place of ف in the active voice, the pattern will be the same as فُعِلَ and we will not observe any changes.

Table of وُعِدَ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	وُعِدَ He was promised	وُعِدَا They both were promised	وُعِدُوا They all were promised
مؤنث غائب 3 rd person feminine	وُعِدَتْ She was promised	وُعِدَتَا They both were promised	وُعِدْنَ They all were promised
مذكر مخاطب 2 nd person masculine	وُعِدْتَ You were promised	وُعِدْتُمَا You both were promised	وُعِدْتُمْ You all were promised
مؤنث مخاطب 2 nd person feminine	وُعِدْتِ You were promised	وُعِدْتُمَا You both were promised	وُعِدْتُنَّ You all were promised
متكلم First person (Masculine /Feminine)	وُعِدْتُ I was promised	-	وُعِدْنَا We were promised

Verbs with the first radicle 'ي' are usually intransitive verbs (الْفِعْلُ اللَّازِمُ)
Hence passive voice of these verbs cannot be formed. *Example:*

يَيْتَسَ

Hollow Verbs – الأَجَوْفُ :

When و comes as the second radical in place of ع as in قَالَ (قَوْلَ), the passive should be قُوِلَ according to the rule but it is read as قِيلَ for easy pronunciation.

Table for قِيلَ:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	قِيلَ He was told	قِيلَا They both were told	قِيلُوا They all were told
مؤنث غائب 3 rd person feminine	قِيلَتْ She was told	قِيلَتَا They both were told	قِيلْنَ They all were told
مذكر مخاطب 2 nd person masculine	قُلْتَ You were told	قُلْتُمَا You both were told	قُلْتُمْ You all were told
مؤنث مخاطب 2 nd person feminine	قُلْتِ You were told	قُلْتُمَا You both were told	قُلْتُنَّ You all were told
متكلم First person (Masculine/Feminine)	قُلْتُ I was told	-	قُلْنَا We were told

As we see from the above table, the passive voice of the third person feminine plural is **فُئِلْنَ**. The pattern will then carry forward as the past tense table.

Table for **خِيفَ** :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	خِيفَ He was feared	خِيفَا They both were feared	خِيفُوا They all were feared
مؤنث غائب 3 rd person feminine	خِيفَتْ She was feared	خِيفَتَا They both were feared	خِيفْنَ They all were feared
مذكر مخاطب 2 nd person masculine	خِيفْتَ You were feared	خِيفْتُمَا You both were feared	خِيفْتُمْ You all were feared
مؤنث مخاطب 2 nd person feminine	خِيفْتِ You were feared	خِيفْتُمَا You both were feared	خِيفْتُنَّ You all were feared
متكلم First person (Masculine/Feminine)	خِيفْتُ I was feared	-	خِيفْنَا We were feared

As **خَافَ (خَوْف)** is exception to the pattern of **قَالَ**, the third person feminine plural will be **خِيفْنَ** and then the table will carry forward as in the past tense.

When ى comes as second radical in place of ع as in بَاعَ (بَيْعَ), the passive voice should have been يُبَيْعُ according to general rule. However it is written as يَبِيعُ for easy pronunciation.

Table for يَبِيعُ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يَبِيعُ He was sold	يَبِيعَا They both were sold	يَبِيعُوا They all were sold
مؤنث غائب 3 rd person feminine	يَبِيعَتْ She was sold	يَبِيعَتَا They both were sold	يَبِيعْنَ They all were sold
مذكر مخاطب 2 nd person masculine	يَبِيعُ You were sold	يَبِيعُمَا You both were sold	يَبِيعُكُمْ You all were sold
مؤنث مخاطب 2 nd person feminine	يَبِيعِي You were sold	يَبِيعُمَا You both were sold	يَبِيعُنَّ You all were sold
متكلم First person (Masculine/Feminine)	يَبِيعْتُ I was sold	-	يَبِيعْنَا We were sold

From the above pattern, we see that the passive verb of the third person feminine plural is يَبِيعْنَ and the pattern following it is the same as in the past tense.

Defective Verbs: التاقص

When و comes in place of ل as in دَعَا (دَعَوْ) then its passive verb instead of being دُعِيَ will be written as دُعِيَ.

Table of دُعِيَ:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	دُعِيَ He was called	دُعِيَا They both were called	دُعُوا They all were called
مؤنث غائب 3 rd person feminine	دُعِيَتْ She was called	دُعِيَتَا They both were called	دُعِيْنَ They all were called
مذكر مخاطب 2 nd person masculine	دُعِيْتَ You were called	دُعِيْتُمَا You both were called	دُعِيْتُمْ You all were called
مؤنث مخاطب 2 nd person feminine	دُعِيْتِ You were called	دُعِيْتُمَا You both were called	دُعِيْنَّ You all were called
متكلم First person (Masculine/Feminine)	دُعِيْتُ I was called	-	دُعِينَا We were called

When ي comes in place of ل as in رَمَى and لَفَى, the passive verb pattern follows رُمِيَ and لُفِيَ respectively as according to the standard pattern of فُعِلَ.

PASSIVE VOICE OF DOUBLY WEAK VERBS – اللفيفُ

Doubly weak verbs such as وَقِيَ become وَقِيَ according to فُعِلَ and will follow the standard pattern.

DOUBLE LETTERED VERBS – الْمُضَاعَفُ

Double lettered verbs like عَضَّ becomes عُضِّى and follow the standard pattern.

Table for عُضِّى:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	عُضِّى He was bitten	عُضِّىَا Those two were bitten	عُضِّىُوا They all were bitten
مؤنث غائب 3 rd person feminine	عُضِّىَتْ She was bitten	عُضِّىَتَا Those two were bitten	عُضِّىْنَ They all were bitten
مذكر مخاطب 2 nd person masculine	عُضِّىْتَ You were bitten	عُضِّىْتَا You both were bitten	عُضِّىْتُمْ You all were bitten
مؤنث مخاطب 2 nd person feminine	عُضِّىْتِ You were bitten	عُضِّىْتَا You both were bitten	عُضِّىْنَّ You all were bitten
متكلم First person (Masculine/Feminine)	عُضِّىْتُ I was bitten	-	عُضِّىْنَا We were bitten

Examples:

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ﴾

“And when *it is said* to them, ‘Do not cause corruption in the Earth.’” (2:11)

﴿وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْخَمَاءِ أَقْلَعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ﴾

“And *it was said*, ‘O Earth! Swallow your water and O sky! Withhold (the rain).’ And the water was absorbed (in the earth) and the affair was decided.” (11:44)

﴿وَوُضِعَ الْكِتَابُ وَجِئَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ﴾

“And the record (of deeds) *will be laid down* and the prophets (informers) and the witnesses *will be brought*, and it *will be judged* between them with justice.” (39:69)

﴿مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ﴾

“A similitude of the garden, which *is promised* to those who guard (against evil).” (47:15)

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ﴾

“And the Book (of Deeds) *will be placed* (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein.” (18:49)

﴿قُلْ إِنِّي مُنْهِيْتُ أَنْ أُعْبَدَ الَّذِينَ تَدْعُونَ﴾

“Say, ‘*I am forbidden to serve, those whom you pray to, besides Allah.*’” (6:56)

﴿وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا﴾

“And those who did not believe *will be driven to hell in troops.*” (39:71)

﴿ثُمَّ بَغَىٰ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ﴾

“Then (if) *he is oppressed, Allah will definitely help him.*” (22:60)

﴿وَلَكِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ﴾

“And whether *you are slain in the way of Allah or you die.*” (3:157)

﴿ذَٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ﴾

“That is because, when Allah Alone *was prayed to* (i.e. invoked), you did not believe.” (40:12)

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا﴾

“And when His signs *are read to them.* it increases them (in) faith.” (8:2)

﴿إِذَا رُجَّتِ الْأَرْضُ رَجًا﴾

“When the Earth *will be shaken* (with) a shaking.” (56:4)

﴿وَبُسَّتِ الْجِبَالُ بَسًا﴾

“And the mountains *will be crumbled* (with) a shaking.”
(56:5)

Chapter 33

THE IMPERFECT PASSIVE TENSE

الْمُضَارِعُ الْمَجْهُولُ

The imperfect passive is formed by giving *dammah* (ـُ) to the sign of the imperfect tense, and *fatha* (ـَ) on the second radical.

الصَّحِيحُ - Passive Verb of Consonants

Example:

يُفَعَّلُ → يَفْعَلُ

Table of يُرْفَعُ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يُرْفَعُ He is being raised/will be raised	يُرْفَعَانِ They both are being raised/will be raised	يُرْفَعُونَ They all are being raised/ will be raised

<p>مِثَّةٌ غَائِبٌ</p> <p>3rd person feminine</p>	<p>تُرْفَعُ</p> <p>She is being raised/ will be raised</p>	<p>تُرْفَعَانِ</p> <p>They both are being raised/ will be raised</p>	<p>يُرْفَعُونَ</p> <p>They all are being raised/ will be raised</p>
<p>مَدْرٌ مُخَاطَبٌ</p> <p>2nd person masculine</p>	<p>تُرْفَعُ</p> <p>You are being raised/ will be raised</p>	<p>تُرْفَعَانِ</p> <p>You both are being raised/ will be raised</p>	<p>تُرْفَعُونَ</p> <p>You all are being raised/ will be raised</p>
<p>مَوْثٌ مُخَاطَبٌ</p> <p>2nd person feminine</p>	<p>تُرْفَعِينَ</p> <p>You are being raised/ will be raised</p>	<p>تُرْفَعَانِ</p> <p>You both are being raised/ will be raised</p>	<p>تُرْفَعْنَ</p> <p>You all are being raised/ will be raised</p>
<p>مَتَكَلِّمٌ</p> <p>First person (Masculine/Feminine)</p>	<p>أُرْفَعُ</p> <p>I am being raised/will be raised</p>	-	<p>نُرْفَعُ</p> <p>We are being raised/will be raised</p>

المَهْمُوزُ – HAMZATED VERBS

Table of يُؤْمَرُ:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يُؤْمَرُ He is being ordered/will be ordered	يُؤْمَرَانِ They both are being ordered/will be ordered	يُؤْمَرُونَ They all are being ordered/ will be ordered
مؤنث غائب 3 rd person feminine	تُؤْمَرُ She is being ordered/will be ordered	تُؤْمَرَانِ They both are being ordered/ will be ordered	يُؤْمَرْنَ They all are being ordered/ will be ordered
مذكر مخاطب 2 nd person masculine	تُؤْمَرُ You are being ordered/will be ordered	تُؤْمَرَانِ You both are being ordered/ will be ordered	تُؤْمَرُونَ You all are ordered/will be ordered
مؤنث مخاطب 2 nd person feminine	تُؤْمَرِينَ You are ordered/will be ordered	تُؤْمَرَانِ You both are ordered/will be ordered	تُؤْمَرْنَ You all are ordered/will be ordered
متكلم First person (Masculine/ Feminine)	أُؤْمَرُ I am ordered/ will be ordered	-	نُؤْمَرُ We are ordered/ will be ordered

Table of يُسْأَلُ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يُسْأَلُ He is being asked/will be asked	يُسْأَلَانِ They both are being asked/will be asked	يُسْأَلُونَ They all are being asked/ will be asked
مؤنث غائب 3 rd person feminine	تُسْأَلُ She is being asked/will be asked	تُسْأَلَانِ They both are being asked/will be asked	يُسْأَلْنَ They all are being asked/ will be asked
مذكر مخاطب 2 nd person masculine	تُسْأَلُ You are being asked/ will be asked	تُسْأَلَانِ You both are being asked/will be asked	تُسْأَلُونَ You all are being asked/ will be asked
مؤنث مخاطب 2 nd person feminine	تُسْأَلِينَ You are being asked/ will be asked	تُسْأَلَانِ You both are being asked/will be asked	تُسْأَلْنَ You all are being asked/will be asked
متكلم First person (Masculine/ Feminine)	أُسْأَلُ I am being asked/ will be asked	-	نُسْأَلُ We are being asked/ will be asked

Table of يُهْزَأُ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يُهْزَأُ He is being ridiculed/will be ridiculed	يُهْزَأَانِ Those two are being ridiculed/ ill be ridiculed	يُهْزَأُونَ They all are being ridiculed/ will be ridiculed
مؤنث غائب 3 rd person feminine	تُهْزَأُ She is being ridiculed/will be ridiculed	تُهْزَأَانِ Those two are being ridiculed/ will be ridiculed	يُهْزَأُنَّ They all are being ridiculed/ will be ridiculed
مذكر مخاطب 2 nd person masculine	تُهْزَأُ You are being ridiculed/ill be ridiculed	تُهْزَأَانِ You both are being ridiculed/ will be ridiculed	تُهْزَأُونَ You all are being ridiculed/ will be ridiculed
مؤنث مخاطب 2 nd person feminine	تُهْزَأِينَ You are being ridiculed/will be ridiculed	تُهْزَأَانِ You both are being ridiculed/ will be ridiculed	تُهْزَأُنَّ You all are being ridiculed/ will be ridiculed
متكلم First person (Masculine/ Feminine)	أُهْزَأُ I am being ridiculed/will be ridiculed	-	نُهْزَأُ We are being ridiculed/will be ridiculed

الْأَفْعَالُ الْمُعْتَلَّةُ – WEAK VERBS

The pattern of $يُوعَدُ \rightarrow يَعِدُ$: وَعَدَ .

$يُوعَدُ$ is according to the passive imperfect tense $يُفْعَلُ$.

As mentioned in the previous chapter, there will be no passive voice for the verbs beginning with $ي$ as they are intransitive verbs.

The pattern of $يُقَالُ \rightarrow يَقُولُ$: قَالَ . The $و$ is changed to long *alif*, 'ا'.

Table of $يُقَالُ$:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يُقَالُ He has been told/will be told	يُقَالَانِ They both have been told/will be told	يُقَالُونَ They all have been told/will be told
مؤنث غائب 3 rd person feminine	تُقَالُ She has been told/will be told	تُقَالَانِ They both have been told/will be told	يُقَلْنَ They all have been told/will be told
مذكر مخاطب 2 nd person masculine	تُقَالُ You have been told/ will be told	تُقَالَانِ You both have been told/ will be told	تُقَالُونَ You all have been told/ will be told

مؤنث مخاطب 2 nd person feminine	تُقَالَيْنِ You have been told/ will be told	تُقَالَانِ You both have been told/will be told	تُقَالْنَ You all have been told/will be told
متكلم First person (Masculine/ Feminine)	أُقَالُ I have been told/will be told	-	نُقَالُ We have been told/will be told

In the third person and second person feminine plurals, the *alif*, 'ا' will be dropped.

The passive Verb of يَبَاعُ → يَبِيعُ : بَاعَ

The ي is changed to a long *alif*, 'ا'. This *alif* is dropped from second and third person feminine plurals.

The passive verb of يَدْعُو : يَدْعَى

Table of يَدْعَى :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يُدْعَى He is called/ will be called	يُدْعَيَانِ They both are called/will be called	يُدْعَوْنَ They all are called/will be called
مؤنث غائب 3 rd person feminine	تُدْعَى She is called/ will be called	تُدْعَيَانِ They both are called/will be called	يُدْعَوْنَ They all are called/will be called

مذكر مخاطب 2 nd person masculine	تُدْعَى You are called/will be called	تُدْعَيَانِ You both are called/will be called	تُدْعَوْنَ You all are called/will be called
مؤنث مخاطب 2 nd person feminine	تُدْعَيْنِ You are called/will be called	تُدْعَيَانِ You both are called/will be called	تُدْعَوْنَ You all are called/will be called
متكلم First person (Masculine/ Feminine)	أُدْعَى I am called/ will be called	-	نُدْعَى We are called/ will be called

- ♦ Passive verb of يَرْمِي : رَمِيَ.
- ♦ Passive verb of يُلْقَى : لُقِيَ.

الْفَيْفُ – DOUBLY WEAK VERB

- ♦ Passive voice of يَقِي : قِيَ.

الْمُضَاعَفُ – DOUBLE LETTERED VERBS

- ♦ Passive verb of يَعُضُّ : عَضَّ.

Table of يُعَضُّ :

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	يُعَضُّ He is bitten/ will be bitten	يُعَضَّانِ They both are bitten/will be bitten	يُعَضُّونَ They all are bitten/will be bitten
مؤنث غائب 3 rd person feminine	تُعَضُّ She is bitten/ will be bitten	تُعَضَّانِ They both are bitten/will be bitten	يُعَضُّنَ They all are bitten/will be bitten
مذكر مخاطب 2 nd person masculine	تُعَضُّ You are bitten/will be bitten	تُعَضَّانِ You both are bitten/will be bitten	تُعَضُّونَ You all are bitten/will be bitten
مؤنث مخاطب 2 nd person feminine	تُعَضِّينَ You are bitten/will be bitten	تُعَضَّانِ You both are bitten/will be bitten	تُعَضُّنَ You all are bitten/will be bitten
متكلم First person (Masculine/ Feminine)	أُعَضُّ I am bitten/ will be bitten	-	نُعَضُّ We are bitten/ will be bitten

Examples:

﴿وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصُرُونَ﴾

“And the punishment of the hereafter will be more disgraceful and *they will not be helped.*” (41:16)

﴿وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ هُمْ يُؤْرَعُونَ﴾

“And on the Day the enemies of Allah *will be gathered* towards the fire, *then they will be formed into ordered ranks.*” (41:19)

﴿أَلَا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ﴾

“Do not fear nor grieve but receive the good news of the garden *which you are promised.*” (41:30)

﴿مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ﴾

“Nothing is *said to you* except that which was said to the messengers before you.” (41:43)

﴿كَأَنَّمَا يُسَافُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ﴾

“As if *they were being driven* towards death and they were seeing (it).” (8:6)

﴿يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ﴾

“On the Day (the covering) *will be removed* from the ankle (there being a calamity), and *they will be called for*

prostrations, but they will not be able to (prostrate).”
(68:42)

﴿وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ﴾

“Nor will recommendation *be accepted for him* nor will compensation *be taken* from him nor will they *be helped*.” (2:48)

﴿وَأَنقُضُوا يَوْمَآ تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

“And guard (yourselves against) a Day in which *you will be returned to Allah*, then every soul will be paid back in full that which it had earned, and injustice *will not be done to them*.” (2:281)

﴿وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ﴾

“And how would you reject, when you are those to whom the statements of Allah *are read*.” (3: 101)

﴿يُصَبُّ مِنْ فَوْقَ رُءُوسِهِمُ الْحَمِيمُ﴾

“Boiling water *will be poured* over their heads.” (22:19)



Chapter 34

DOUBLE EMPHASIS

نُونُ التَّوَكُّيدِ – لَامُ التَّوَكُّيدِ

To emphasize the meaning of the imperfect tense لَ is added as a prefix to the imperfect tense (مُضَارِع) and النُّونُ الثَّقِيلَةُ (ن) or النُّونُ الخفيفة (ن) as the suffix. For example:

لَيَفْعَلَنَّ / لَيَفْعَلْنَ – Indeed he will do.

Table with النُّونُ الثَّقِيلَةُ (ن):

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	لَيَفْعَلَنَّ Indeed he does/will do	لَيَفْعَلَانَّ Indeed they both do/will do	لَيَفْعَلُنَّ Indeed they all do/will do
مؤنث غائب 3 rd person feminine	لَتَفْعَلَنَّ Indeed she does/will do	لَتَفْعَلَانَّ Indeed they both do/will do	لَتَفْعَلُنَّ Indeed they all do/will do
مذكر مخاطب 2 nd person masculine	لَتَفْعَلَنَّ Indeed you do/will do	لَتَفْعَلَانَّ Indeed you both do/will do	لَتَفْعَلُنَّ Indeed you all do/will do

مؤث مخاطب 2 nd person feminine	لَتَفْعَلَنَّ Indeed you do/will do	لَتَفْعَلَانَّ Indeed you both do/will do	لَتَفْعَلْنَائَنَّ Indeed you all do/will do
متكلم First person (Masculine/ Feminine)	لَأَفْعَلَنَّ Indeed I do/will do	-	لَتَفْعَلَنَّ Indeed we all do/will do

Table with النُّونُ الْحَقِيقَةُ (ن):

	مفرد Singular	مثنى Dual	جمع Plural
مذكر غائب 3 rd person masculine	لَيَفْعَلَنَّ Indeed he does/will do	لَيَفْعَلَانَّ Indeed they both do/will do	لَيَفْعَلُنَّ Indeed they all do/will do
مؤث غائب 3 rd person feminine	لَتَفْعَلَنَّ Indeed she does/will do	لَتَفْعَلَانَّ Indeed they both do/will do	لَيَفْعَلْنَائَنَّ Indeed they all do/will do
مذكر مخاطب 2 nd person masculine	لَتَفْعَلَنَّ Indeed you do/will do	لَتَفْعَلَانَّ Indeed you both do/will do	لَتَفْعَلُنَّ Indeed you all do/will do
مؤث مخاطب 2 nd person feminine	لَتَفْعَلَنَّ Indeed you do/will do	لَتَفْعَلَانَّ Indeed you both do/will do	لَتَفْعَلْنَائَنَّ Indeed you all do/will do
متكلم First person (Masculine/ Feminine)	لَأَفْعَلَنَّ Indeed I do/will do	-	لَتَفْعَلَنَّ Indeed we do/will do

لَا تُؤْمِرُ بِالسَّيِّئَةِ وَلَا تَأْمُرُ بِالْعَدْلِ can also come attached to the imperative (الْمَجْهُولُ) and the passive (الْمَجْهُولُ) forms of the verb.

Examples:

﴿وَلَيْنَ لَّهٗ يَفْعَلْ مَا أَمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونَا مِنَ الصَّاغِرِينَ﴾

“And if he does not do what I command him to do, *he will definitely be imprisoned* and he will be of those who are degraded.” (12:32)

لَا تَأْمُرُ بِالسَّيِّئَةِ وَلَا تَأْمُرُ بِالْعَدْلِ can be attached without لَ to the imperfect (مُضَارِع) for emphasis.

Example:

﴿يٰٓبَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطٰنُ﴾

“O children of Adam! Do not let the devil *tempt* you.” (7:27)

﴿يٰٓبَنِي آدَمَ اِمَّا يٰٓتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ ءَايٰتِيْ﴾

“O children of Adam! Whenever *there come* to you messengers from among you, narrating to you My signs.” (7:35)

﴿فَاِمَّا يَنْتَفِقْهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مِّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُوْنَ﴾

“Then if *you dominate* them in war, disperse them (in such a manner that) those who succeed (them not being present with) them, they (too) may be mindful.” (8:57)

﴿وَاِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيٰنَةً فَانْبِذْ اِلَيْهِمْ عَلٰى سَوَآءٍ﴾

“And if *you fear* betrayal from a people then throw back to them (their agreement) on equal terms.” (8:58)

ل can come without ن attached with a noun, pronoun or preposition.

﴿أَوَدَا كُنَّا تَرَابًا أَلَمْ نَأْتِ بِكُم مِّن مِّن دُونِهَا خَلَقُوا جَدِيدًا﴾

“What! When we become (part of the) soil (after our death) shall we *indeed be* (created) in a new creation?” (13:5)

﴿إِنَّ الْإِنسَانَ لِرَبِّهِ لَكَنُ خَسِيرٌ﴾

“Man is *certainly* at a loss.” (103:2)

﴿وَمَن جَاهَد فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ﴾

“And whoever strives, he strives only for (the benefit of) his own soul. Allah is *certainly Independent* of the worlds.” (29:6)

Examples:

﴿لَا لِي لَوْ بَدَتْهُ لَنَسْفَعًا بِالنَّاصِيَةِ﴾

“No, if he does not stop, *We will drag him*, seizing him by his forelock.” (96:15)

﴿لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِنِي بِسُلْطَانٍ مُّبِينٍ﴾

“*I will definitely punish him* with a severe punishment or slaughter him or he should definitely come to me with a clear authority (justifying his absence).” (27:21)

﴿ارْجِعْ إِلَيْهِمْ فَلَنَأَيِسَنَّهُمْ بِمِجُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً﴾

“Return to them, and we will definitely come to them with armies which they will not be able to oppose, and we will definitely drive them out from there, disgraced.” (27:37)

﴿لَنُفْسِدَنَّ فِي الْأَرْضِ مَرَّتَيْنٍ وَلَنَعْلُنَّ عُلُوًّا كَبِيرًا﴾

“That you will definitely cause corruption in the earth twice and you will definitely transgress (with) a great transgression.” (17:4)

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

“And those who strive for Us, We will definitely guide them to Our ways, and Allah is certainly with the doers of good.” (29:69)

﴿لَيَقُولَنَّ اللَّهُ فَاَنَّى يُؤْفَكُونَ﴾

“They will definitely say, ‘Allah.’ How then are they turned away (from the truth)?” (29:61)

﴿إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ

وَلَأَصْلَبَنَكُمْ فِي جُذُوعِ النَّخْلِ وَلَنَعْلَمَنَّ إِنَّا أَشَدُّ عَذَابًا وَأَبْقَى﴾

“He (Musa) is certainly a great (expert) among you all who has taught you the magic. So I will definitely cut off your hands and your feet from opposite sides and I will definitely crucify you on the trunks of the palm trees, and

you will definitely know which of us has more severe and more lasting punishment.” (20: 71)

﴿لَئِنْ لَّمْ تَنْتَهُ لَأَرْجُمَنَّكَ وَأَهْجُرُنِي مَلِيًّا﴾

a“*If you do not desist I will definitely stone you, now go away from me for a long time.*” (19:46)

﴿فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ﴾

“*Then shall we question those to whom Our message was sent and those by whom We sent it.*” (7:6)

﴿فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ﴾

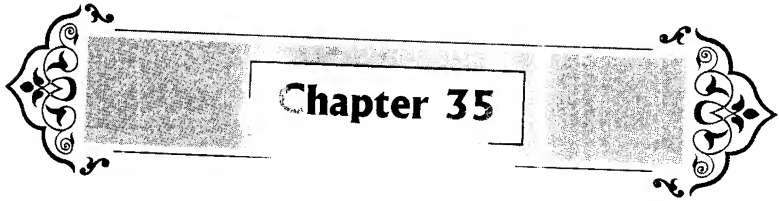
“*Then We will definitely narrate to them with knowledge because We were never absent.*” (7:7)

﴿قَالَ فِيمَا آغَاوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ﴾

“*Because You have removed me from the way, I will definitely sit waiting for them (human beings) on Your straight path.*” (7:16)

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ﴾

“*Certainly there are signs in that for a people who believe.*” (30:37)



ACTIVE PARTICIPLE

إِسْمُ الْفَاعِلِ

In Arabic, the noun used for the doer of an action (subject), is called **إِسْمُ الْفَاعِلِ**. It is formed by adding an *alif*, (ا) to the first radical of the verb **فَعَلَ**. The middle letter is given a *kasrah* (ـِ) and the last radical is given *tanwin* (ـٍ/تَنْوِين). The active participle pattern will be **فَاعِلٌ**.

Example:

سَاجِدٌ → سَجَدَ

To prostrate one who prostrates

حَامِدٌ → حَمَدَ

To praise one who praises

كَافِرٌ → كَفَرَ

To disbelieve/ disbeliever/

To be ungrateful ungrateful one

Active participle table for masculine gender:

(Case)	مفرد Singular	مثنى Dual	جمع Plural
Nominative (حَالَةُ الرَّفْعِ)	فَاعِلٌ A doer	فَاعِلَانِ Two doers	فَاعِلُونَ Doers
Accusative (حَالَةُ النَّصْبِ)	فَاعِلًا A doer	فَاعِلَيْنِ Two doers	فَاعِلِينَ Doers
Genitive (حَالَةُ الْجَرِّ)	فَاعِلٍ A doer	فَاعِلَيْنِ Two doers	فَاعِلِينَ Doers

Active participle table for feminine gender:

(Case)	مفرد Singular	مثنى Dual	جمع Plural
Nominative (حَالَةُ الرَّفْعِ)	فَاعِلَةٌ A doer (woman)	فَاعِلَتَانِ Two doers (women)	فَاعِلَاتٌ Doers (women)
Accusative (حَالَةُ النَّصْبِ)	فَاعِلَةً A doer (woman)	فَاعِلَتَيْنِ Two doers (women)	فَاعِلَاتٍ Doers (women)
Genitive (حَالَةُ الْجَرِّ)	فَاعِلَةٍ A doer (woman)	فَاعِلَتَيْنِ Two doers (women)	فَاعِلَاتٍ Doers (women)

Examples:

﴿قُلْ يٰٓأَيُّهَا الْكٰفِرُوْنَ﴾

“Say, ‘O *Infidels!*’” (109:1)

﴿وَلَا اَنَا عٰبِدُ مَا عٰبَدْتُمْ﴾

“And I am not a *server* of that which you serve.” (109:4)

﴿وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ﴾

“And you are not *servers* of that which I serve.” (109:5)

﴿فَيُصْبِحُوْا عَلٰٓى مَا اَسْرَوْا فِىْ اَنْفُسِهِمْ نٰدِمِيْنَ﴾

“Then they will become *regretters* over that which they had hidden in their souls (minds).” (5:52)

﴿وَلَهُمْ فِيْهَا اَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيْهَا خٰلِدُوْنَ﴾

“And for them there will be pure mates (spouses) therein and therein *they shall stay*.” (2:25)

HAMZATED AND ASSIMILATED VERB – الْمَهْمُوزُ وَالْمِثَالُ

Hamzated verbs on the pattern of أَكَلَ, سَأَلَ and فَرَأَ or assimilated verbs on the pattern of وَعَدَ and يَسِرَ take their active participle on the pattern of فَاعِلٌ.

Example:

أَكَلَ → آكِلٌ – One who eats

سَائِلٌ → سَأَلَ - Questioner

قَارِئٌ → قَرَأَ - One who reads

وَاعِدٌ → وَعَدَ - One who promises

يَاسِرٌ → يَسَرَ - One who becomes easy

Example:

﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ﴾

“A *questioner* asked about the punishment to befall.” (70:1)

Note: Some active participles are on the pattern of *فَعِيلٌ*. These come as adjectives and describe eternal, everlasting qualities.

Example:

عَظِيمٌ - Great one

حَسِينٌ - Good one

كَبِيرٌ - Big one

Examples:

﴿قَالَ فَآخْرَجْ مِنْهَا فإِنَّكَ رَجِيمٌ﴾

He said, 'Then get out of it, for you are certainly *driven away*.'” (15:34)

﴿إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ﴾

“He is none other than an *honored* angel.” (12:31)

﴿الرَّحْمَنِ الرَّحِيمِ﴾

“The Beneficent, the *Merciful*.” (1:3)

﴿قَالَتْ يَا أَيُّهَا الْمَلَأُوْآِيْٓ اَلْقَىٰٓ اِلَىٰ كِتٰبٍ كَرِيْمٍ﴾

“(The Queen) said, ‘O you chiefs! A(n) *honorable* letter has been delivered to me.’” (27:29)

﴿رَحْمَةً مِّن رَّبِّكَ اِنَّهٗ هُوَ السَّمِيعُ الْعَلِيْمُ﴾

“A mercy from your Fosterer, He is certainly *the All-Hearing, the All-Knowing*.” (44:6)

﴿وَلَا يَتُوْدُّهٗ حَفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيْمُ﴾

“And it does not tire Him to preserve (monitor) them both, and He is the High, the *Greatest*. (2:255)

﴿وَتُصْلِحُوْا بَيْنَ النَّاسِ وَاللّٰهُ سَمِيعٌ عَلِيْمٌ﴾

“And effecting reconciliation between human beings, and Allah is the *All-Hearing, the All-Knowing*.” (2:224)

HOLLOW VERBS – اَجَوْفُ

When the second radical is the weak letter ي or ي, then their active participle will be on the pattern of قَائِلٌ.

Examples:

قَالَ → قَائِلٌ – One who speaks

بَاعَ → بَائِعٌ – One who sells

الناقص – DEFECTIVE VERBS

When the third radical is the weak letter و or ی, for e.g. دَعَا and رَمَى, the active participle will be on the pattern of دَاعِيُو and رَامُو as per the pattern فَاعِلٌ. However we observe a change in its formation.

دَعَا → دَاعِيُو → دَاعٍ – One who calls

رَمَى → رَامُو → رَامٍ – One who throws

لَقِيَ → لَقِيُو → لَاقٍ – One who meets

This is because when و or ی bear *dammah tanwin* (ـُ) and is preceded by *kasrah* (ـِ), then the و and ی are dropped and the *harakah* of the previous letter is changed to *tanwin kasrah* (ـِ).

Table of دَاعٍ :

For masculine gender:

(Case)	مفرد Singular	مثنى Dual	جمع Plural
Nominative (حَالَةُ الرَّفْعِ)	دَاعٍ A caller	دَاعِيَانِ Two callers	دَاعُونَ Callers
Accusative (حَالَةُ النَّصْبِ)	دَاعِيًا A caller	دَاعِيَيْنِ Two callers	دَاعِينَ Callers
Genitive (حَالَةُ الْجَرِّ)	دَاعٍ A caller	دَاعِيَيْنِ Two callers	دَاعِينَ Callers

For feminine gender:

(Case)	مفرد Singular	مثنى Dual	جمع Plural
Nominative (حَالَةُ الرَّفْعِ)	دَاعِيَةٌ A caller (woman)	دَاعِيَتَانِ Two callers (women)	دَاعِيَاتُ Callers (women)
Accusative (حَالَةُ النَّصْبِ)	دَاعِيَةً A caller (woman)	دَاعِيَتَيْنِ Two callers (women)	دَاعِيَاتٍ Callers (women)
Genitive (حَالَةُ الْجَرِّ)	دَاعِيَةٍ A caller (woman)	دَاعِيَتَيْنِ Two callers (women)	دَاعِيَاتٍ Callers (women)

Note: When آل is added to the singular of active participles like دَاعِي, the ي will be written as اَلدَّاعِي.

DOUBLE LETTERED VERBS - الْمُضَاعَفُ

According to the pattern فَاعِلٌ, active participle of verbs on the pattern of ظَنَّ should be ظَانِنٌ. But they will be written with a shaddah (ّ) as ظَانٌّ.

ظَانٌّ → ظَانِنٌ → ظَنَّ – One who suspects

ضَالٌّ → ضَالِّلٌ → ضَلَّ – One who goes astray

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

“Not (the path of those), upon whom is Your anger, nor of those who are astray.” (1:7)

For masculine gender:

(Case)	مفرد Singular	مثنى Dual	جمع Plural
Nominative (حَالُ الرَّفْعِ)	ظَانٌّ One who suspects	ظَانَّانِ Those two who suspects	ظَانُّونَ Those who suspects
Accusative (حَالَةُ النَّصْبِ)	ظَانًّا One who suspects	ظَانَّيْنِ Those two who suspects	ظَانِّينَ Those who suspects
Genitive (حَالَةُ الْجَرِّ)	ظَانٍّ One who suspects	ظَانَّيْنِ Those two who suspects	ظَانِّينَ Those who suspects

For feminine gender:

(Case)	مفرد Singular	مثنى Dual	جمع Plural
Nominative (حَالَةُ الرَّفْعِ)	ظَانَّةٌ One who suspects	ظَانَّتَانِ Those two who suspects	ظَانَّاتُ Those who suspects
Accusative (حَالَةُ النَّصْبِ)	ظَانَّةً One who suspects	ظَانَّتَيْنِ Those two who suspects	ظَانَّاتٍ Those who suspects
Genitive (حَالَةُ الْجَرِّ)	ظَانَّةٍ One who suspects	ظَانَّتَيْنِ Those two who suspects	ظَانَّاتٍ Those who suspects

Examples:

﴿تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾

“The sending down of the Book is from Allah, the *All-Mighty*, the *All-Wise*.” (39:1)

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

“And no *bearer of burden* will bear the burden of another.” (39:7)

﴿أَمَّنْ هُوَ قَنِيتُ إِذْ أَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ﴾

“Is he who devoutly prostrates and stands (for worship) during the hours of night, being cautious of the hereafter, and hopes for the mercy of his Fosterer (equal to one who does not do this)?” (39:9)

﴿وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾

“For those who do good in this world is good and the earth of Allah is *vast*. Only *those who are patient* will be paid back their reward without measure.” (39:10)

﴿بَلِ اللَّهَ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ﴾

“No, then serve Allah and be among *those who are grateful*.” (39:66)

﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

“Allah is the *Creator* of everything and He is a Trustee over everything.” (39:62)

﴿وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخٰسِرُونَ﴾

“And those who do not believe in the signs of Allah, those are the persons who are the *losers*.” (39:63)

﴿قُلْ أَفَعَيَّرَ اللَّهُ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ﴾

“Say, ‘Then do you advise me to worship (something) other than Allah, O you *ignorant people*?’” (39:64)

﴿فَاسْتَغْفِرْ رَبَّهُ. وَحَرَّكَ رَاكِعًا وَأَنَابَ﴾

“So he sought the protective forgiveness of his Fosterer and fell down *bowing* and turned (to Allah).” (38:24)

﴿إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْفِيَّادُ﴾

“When (horses of high breed, which were) still when standing and *swift* while running, were presented to him in the evening.” (38:31)

﴿أَرْكَضْ بِرِجْلِكَ هَذَا مُغْتَسِلٌ بَارِدٌ وَشَرَابٌ﴾

“Strike with your foot, this (water which thereby gushes out, is for a) *cool bath* and a drink.” (38:42)

﴿أَمْ يَقُولُونَ شَاعِرٌ نَّبَرَّصُ بِهِ رَبَّ الْمُنُونِ﴾

“Or do they say, ‘(He is) a *poet*, for whom we are waiting for an accident of time?’” (52:30)

﴿التَّائِبُونَ الْعَمِيدُونَ الْحَمِيدُونَ الْمُخْلِصُونَ الرَّكَّعُونَ
السَّجِدُونَ الْمَخْرُوعُونَ يَدْعُونَ عَنِ الْمُنْكَرِ وَالْحَفِظُونَ
لِحُدُودِ اللَّهِ وَيَبْشُرُ الْمُؤْمِنِينَ﴾

“Those who repent, who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin that which is recognised (as good) and stop (people) from that which is not recognised (as good) and those who protect (themselves by remaining within) the limits (imposed by) Allah; so convey the good news to the believers (described above).” (9:112)

﴿لَيْسَ هُوَ شَاعِرٌ فَلْيَأْتِنَا بَأْيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ﴾

“No! They say, ‘Confused dreams. he forged it, he is a poet,’ so let him bring to us a sign like that which was sent through the earlier (prophets).” (21:5)

﴿فَلَعَلَّكَ بَنِيعٌ نَفْسِكَ عَلَىٰ آثَرِهِمْ﴾

“Then perhaps you will *kill yourself with grief*, sorrowing after them.” (18:6)

﴿قَالُوا إِنَّ هَذَيْنِ لَسَاحِرَانِ﴾

“They said, ‘These two are surely *magicians*.’” (20:63)

﴿وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ﴾

“And those who are active in giving charity (zakat).” (23:4)

﴿وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ﴾

“(Other) faces that Day will be *happy*.” (88:8)

﴿لَّا نَسْمَعُ فِيهَا لَغْوَةً﴾

“Herein you will not hear *useless talk*.” (88:11)

Chapter 36

THE PASSIVE PARTICIPLE

إِسْمُ الْمَفْعُولِ

We have seen that **الْمَفْعُولُ بِهِ**, simple object bears the action of the verb. But the passive participle **إِسْمُ الْمَفْعُولِ** follows the pattern of **مَفْعُولٌ**.

مَفْعُولٌ → فَعَلَ - Done

مَفْتُوحٌ → فَتَحَ - Opened

مَخْلُوقٌ → خَلَقَ - Created

مَجْمُوعٌ → جَمَعَ - Gathered

مَعْلُومٌ → عَلِمَ - Known

For masculine gender:

(Case)	مفرد Singular	مثنى Dual	جمع Plural
Nominative (حَالَةُ الرَّفْعِ)	مَفْعُولٌ Done	مَفْعُولَانِ (two) Done	مَفْعُولُونَ (all) Done
Accusative (حَالَةُ النِّصْبِ)	مَفْعُولًا Done	مَفْعُولَيْنِ (two) Done	مَفْعُولِينَ (all) Done
Genitive (حَالَةُ الْجَرِّ)	مَفْعُولٍ Done	مَفْعُولَيْنِ (two) Done	مَفْعُولِينَ (all) Done

For feminine gender:

(Case)	مفرد Singular	مثنى Dual	جمع Plural
Nominative (حَالَةُ الرَّفْعِ)	مَفْعُولَةٌ Done	مَفْعُولَتَانِ (two) Done	مَفْعُولَاتٌ (all) Done
Accusative (حَالَةُ النِّصْبِ)	مَفْعُولَةً Done	مَفْعُولَتَيْنِ (two) Done	مَفْعُولَاتٍ (all) Done
Genitive (حَالَةُ الْجَرِّ)	مَفْعُولَةٍ Done	مَفْعُولَتَيْنِ (two) Done	مَفْعُولَاتٍ (all) Done

Examples:

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ﴾

“The Jews say, ‘Allah’s hand is tied up’ Their hands *be tied up* and they be cursed because of what they say. No! Both His hands *are spread out*, He spends as He wills.” (5:64)

﴿وَالْيَوْمِ الْمَوْعُودِ﴾

“And *the promised Day*.” (85:2)

﴿وَشَahِدٍ وَمَشْهُودٍ﴾

“And the witness and *the witnessed*.” (85:3)

﴿فِيهَا سُرُرٌ مَرْفُوعَةٌ﴾

“Therein are *raised couches*.” (88:13)

﴿وَأَكْوَابٌ مَوْضُوعَةٌ﴾

“And drinking cups *placed ready* (for use).” (88:14)

﴿وَنَارِقٌ مَصْفُوفَةٌ﴾

“And cushions *set in rows*.” (88:15)

﴿وَزَرَائِبُ مَبْنُوتَةٌ﴾

“And carpets *spread*.” (88:16)

﴿لَمَجْمُوعُونَ إِلَى مِيعَتٍ يَوْمٍ مَعْلُومٍ﴾

“All *will be gathered* at the appointed time on the *known Day*.” (56:50)

The passive participle of hamzated verbs (on the pattern of أَكَلٌ, قَرَأٌ and سَأَلَ) and assimilated verbs (on the pattern of وَعَدَ and يَسِرُّ) will also be on the pattern of مَفْعُولٌ.

أَكَلَ → مَأْكُولٌ – Eaten

سَأَلَ → مُسْتَسْأَلٌ – Asked

قَرَأَ → مَقْرُوءٌ – Read

وَعَدَ → مَوْعُودٌ – Promised

يَسِرُّ → مَيْسُورٌ – Feasible

لَا جَوْفُ – HOLLOW VERBS

When the second radical is the weak letter و, as in قَالَ then its passive participle will be in the form مَقُولٌ.

For masculine gender:

(Case)	مفرد Singular	مثنى Dual	جمع Plural
Nominative (حَالَةُ الرَّفْعِ)	مَقُولٌ Said	مَقُولَانِ (two) Said	مَقُولُونَ (all) Said
Accusative (حَالَةُ النَّصْبِ)	مَقُولًا Said	مَقُولَيْنِ (two) Said	مَقُولِينَ (all) Said
Genitive (حَالَةُ الْجَرِّ)	مَقُولٍ Said	مَقُولَيْنِ (two) Said	مَقُولِينَ (all) Said

For feminine gender:

(Case)	مفرد Singular	مثنى Dual	جمع Plural
Nominative (حَالَةُ الرَّفْعِ)	مَقُولَةٌ Said	مَقُولَتَانِ (two) Said	مَقُولَاتٌ (all) Said
Accusative (حَالَةُ النَّصْبِ)	مَقُولَةٌ Said	مَقُولَتَيْنِ (two) Said	مَقُولَاتٍ (all) Said
Genitive (حَالَةُ الْجَرِّ)	مَقُولَةٍ Said	مَقُولَتَيْنِ (two) Said	مَقُولَاتٍ (all) Said

When the second radical is the weak letter **ي**, as in **بَاعَ** then its passive participle will be in the form **مَبِيعٌ**.

For masculine gender:

(Case)	مفرد Singular	مثنى Dual	جمع Plural
Nominative (حَالَةُ الرَّفْعِ)	مَبِيعٌ Sold	مَبِيعَانِ (two) Sold	مَبِيعُونَ (all) Sold
Accusative (حَالَةُ النَّصْبِ)	مَبِيعًا Sold	مَبِيعَيْنِ (two) Sold	مَبِيعِينَ (all) Sold
Genitive (حَالَةُ الْجَرِّ)	مَبِيعٍ Sold	مَبِيعَيْنِ (two) Sold	مَبِيعِينَ (all) Sold

For feminine gender:

(Case)	مفرد Singular	مثنى Dual	جمع Plural
Nominative (حَالَةُ الرَّفْعِ)	مَبِيعَةٌ Sold	مَبِيعَتَانِ (two) Sold	مَبِيعَاتٌ (all) Sold
Accusative (حَالَةُ النَّصْبِ)	مَبِيعَةً Sold	مَبِيعَتَيْنِ (two) Sold	مَبِيعَاتٍ (all) Sold
Genitive (حَالَةُ الْجَرِّ)	مَبِيعَةٍ Sold	مَبِيعَتَيْنِ (two) Sold	مَبِيعَاتٍ (all) Sold

الناقص – DEFECTIVE VERBS

When the third radical is the weak letter و or ي, the الاسمُ المفعول will be in the following form:

Called – مَدْعُوٌّ → مَدْعُوٌّ → دَعَا

Thrown – مَرْمِيٌّ → مَرْمِيٌّ → رَمَى

Met – مَلَقِيٌّ → مَلَقِيٌّ → لَقِيَ

المضاعف – DOUBLE LETTERED VERBS

Doubled letter verbs also have their passive particle of the form مَفْعُولٌ.

Suspected – مَظْنُونٌ → ظَنَّ

Examples:

﴿يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ﴾

"The Day when mankind will be like *scattered* moths." (101:4)

﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

"May be that your Fosterer will raise you to a *praised* position." (17:79)

﴿فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ﴾

"So that He made them like *eaten up straw (husk)?*" (105:5)

﴿وَأكوابٍ مَّوضُوعَةٍ﴾

"And drinking cups *placed ready* (for us)." (88:14)

﴿وَنَارِقُ مَصْفُوفَةٍ﴾

"And cushions *set in rows*." (88:15)

﴿ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا﴾

"Allah sets forth a similitude: a slave *under someone's control*." (16:75)

﴿وَيَسَّسَ الْوَرْدُ الْمَوْرُودُ﴾

"And evil will be the place of presentation and *those presented*." (11:98)

﴿ذَٰلِكَ يَوْمٌ يَجْمُوعُ لَهُ النَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ﴾

“That is the Day on which mankind *will be gathered* and that is the Day which *will be witnessed*.” (11:103)

﴿إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْذُوذٍ﴾

“Except as your Fosterer wills, a gift without *break*.” (11:108)

﴿وَإِنَّا لَمَوْفُوهُمْ نَصِيبُهُمْ غَيْرَ مَنقُوصٍ﴾

“And We will certainly pay them back in full their portion without *reduction*.” (11:109)

Chapter 37

VERBAL NOUN

إِسْمُ الْمَصْدَرِ

The source from which all the nouns and verbs are derived is called المَصْدَرُ. Verbal noun is a type of noun which can bear the article الْ or *tanwin* (ـًا / ـِ / ـِ) and can be declined according to the sentence i.e nominative, accusative and genitive case.

Example:

﴿لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِلَافَ وَأَكْلِهِمُ السَّحْتَ﴾

“Why do the rabbis and the priests not forbid them from their sinful *speech* and their *eating* the forbidden? Evil is the work which they do.” (5:63)

﴿تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا﴾

“Turn towards Allah with sincere repentance.” (66:8)

﴿إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كَسْوَتُهُمْ أَوْ

تَحْرِيرُ رَقَبَةٍ﴾

“Feed ten indigent persons, on a scale of the average for the food of your families; or feed ten poor persons with the normal food with which you feed your own people or *clothe* them or *set free* a slave.” (5:89)

The following are the nouns and verbs derived from the **المَصْدَرُ**.

- ♦ Verbs – أَفْعَالٌ
- ♦ Active Participle – إِسْمُ الْفَاعِلِ
- ♦ Passive Participle – إِسْمُ الْمَفْعُولِ
- ♦ Noun for place and time – إِسْمُ الظَّرْفِ
- ♦ Noun for instrument – إِسْمُ الْأَلَةِ
- ♦ Comparative, Superlative – إِسْمُ التَّفْضِيلِ
- ♦ Adjective – إِسْمُ الصِّفَةِ
- ♦ Elative – إِسْمُ لُْمْبَالِغَةِ

The verbal forms are not governed by a certain rule as they are **سَمَاعِي** (accepted by hearing, tradition).

The following patterns are used in the Holy Qur'an:

Pattern	Example From the Holy Qur'an
فَعَّلُ	﴿فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ﴾ “So his soul willed for him, the <i>murder</i> of his brother, he thus killed him and thereby became one of the losers.” (5:30)
فَعَّلُ	﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ “Polytheism is certainly a great <i>injustice</i> .” (31:13)
فَعَّلُ	﴿وَقَالُوا قُلُوبُنَا غُلْفٌ﴾ “And (they) say, ‘Our hearts are coverings.’” (2:88)
فَعَّلُ	﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ﴾ “We have indeed created man in <i>hardship</i> .” (90:4)
فَعَّلُ	﴿وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ﴾ “And they came with <i>false</i> blood on his shirt.” (12:18)
فَعَّلُ	﴿هُدًى لِّلْمُتَّقِينَ﴾ “ <i>Guidance</i> (in it) for those who guard (against evil).” (2:2)
فَعَّلَهُ	﴿فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ﴾ “So I took a <i>handful</i> from the footstep of the Messenger.” (20:96)

فَعْلَةٌ	﴿تِلْكَ إِذَا قَسَمَهُ ضَيْرَى﴾ “Then that is an unfair <i>division</i> .” (53:22)
فُعْلَةٌ	﴿إِذَا أَنْتُمْ بِالْعُدْوَةِ الدَّنْيَا﴾ “When you were on the <i>nearer</i> side (of the valley).” (8:42)
فَعْلَةٌ	﴿فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ﴾ “Then (he should effect a) ransom by fasting or (giving) <i>charity</i> .” (2:196)
فَعْلَةٌ	﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ﴾ “And perfected is the <i>word</i> of your Fosterer.” (6:115)
فِعْلَى	﴿إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ﴾ “It is nothing but a <i>reminder</i> for the worlds.” (6:90)
فَعْلَى	﴿فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ﴾ “So, that <i>call</i> of theirs did not cease.” (21:15)
فُعْلَى	﴿يَبْشُرِي هَذَا عُلْمٌ﴾ “O <i>good news</i> ! here is a youth.” (12:19)
فَعْلَانٍ	﴿وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا﴾ “And when Musa returned to his people, <i>angry</i> and <i>grieved</i> .” (7:150)

فُعْلَانٍ	﴿سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾ “We hear and we obey, (we seek) <i>Your protective forgiveness</i> our Fosterer and towards You is the destination.” (2:285)
فِعْلَانٍ	﴿وَكُرْهُ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ﴾ “And He has made infidelity and transgression and disobedience (items of) <i>dislike</i> to you.” (49:7)
فَعَالٌ	﴿وَلِنَا عَلَى ذَهَابٍ بِهِ لَقَدْ رُؤِنَ﴾ “And We have the power on <i>its removal</i> .” (23:18)
فِعَالٌ	﴿وَهُوَ أَلَدُّ الْخِصَامِ﴾ “Yet is he the most rigid in <i>opposition</i> .” (2:204)
فُعَالٌ	﴿قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجِكَ﴾ “He (Dawood) said, ‘He has been unjust to you <i>by demanding</i> your ewe.’” (38:24)
فَعَالَةٌ	﴿بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ﴾ “A (declaration) of <i>immunity</i> from Allah and His Messenger.” (9:1)
فِعَالَةٌ	﴿أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ﴾ “Do you make (one who) <i>gives drink</i> to pilgrims.” (9:19)
فُعُولٌ	﴿قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾ “Before the rising of the sun and before its <i>setting</i> .” (50:39)

فَعُولٌ	﴿فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ﴾ “So her Fosterer accepted her with a good <i>acceptance</i> .” (3:37)
فَعِيلٌ	﴿وَجَعَلْنٰكُمْ أَكْثَرَ نَفِيراً﴾ “We made you a <i>party</i> more numerous.” (17:6)
فَعُولَةٌ	﴿وَمِنْ الْأَنْعَامِ حَمُولَةٌ وَفَرَشَاتٌ﴾ “And of the cattle some are for <i>carrying burden</i> and some for slaughter (food).” (6:142)

Note: The pattern فَعْلَةٌ is called اِسْمُ الْمَرَّةِ. It is used to specify the number of times an act is committed.

There is a kind of - الْمَصْدَرُ الْمِيْمِي - called - الْمَصْدَرُ.

Its pattern can be - مَفْعَلٌ - مَفْعِلٌ - مَفْعَلٌ

﴿رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ﴾

“My Fosterer! Cause me to enter the *entrance* of truth.”
(17:80)

﴿وَاُخْرِجْنِيْ مُخْرَجَ صِدْقٍ﴾

“And cause me to exit the *exit* of truth.” (17:80)

﴿خَالِدِينَ فِيْهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا﴾

“They will stay therein; excellent will be the dwelling place/time *for staying*.” (25:76)

Chapter 38

TRILITERAL DERIVED VERB

أَفْعُلُ الْمَزِيدُ الثَّلَاثِي

The verb in which there is an increase in letter or letters is called:

أَفْعُلُ الْمَزِيدُ الثَّلَاثِي.

Letters are added to the tri-literal root verbs (أَفْعُلُ الْمَجْرَدِ الثَّلَاثِي) to increase the vocabulary and to fulfill the demands of the language.

Due to the increase in letters to the tri-literal root verb in the form of prefixes, suffixes and infixes, derived verbs are formed and their meaning can be:

- ♦ Similar to the root
- ♦ Changed from transitive to intransitive, etc.

For example: the root verb قَتَلَ is “to kill”.

- ♦ By adding a long vowel *alif*, ‘ا’ after ق of قَتَلَ, the derived verb قَاتَلَ is formed and gives the meaning “to fight another person”.
- ♦ If the second radical of this verb is doubled it will become قَتَّلَ which means “he massacred”.

There are 15 forms of verbs. The three lettered form **فَعَلَ** which is the root, is considered as the first form. The other 14 forms are the derivatives of the first form.

Form I : **فَعَلَ , فَعِلَ , فَعَلَّ**

With the addition of one letter to the first form of the verb, the following verbs are derived.

Form II : **فَعَّلَ**

Form III : **فَاعَلَ**

Form IV : **أَفْعَلَ**

With the addition of two letters to the first form of the verb, the following verbs are derived.

Form V : **تَفَعَّلَ**

Form VI : **تَفَاعَلَ**

Form VII : **إِنْفَعَلَ**

Form VIII : **إِفْتَعَلَ**

Form IX : **إِفْعَلَ**

With the addition of three letters to the first form of the verb, the following verbs are derived.

Form X : **إِسْتَفْعَلَ**

Form XI : **إِفْعَالَ**

4-letter root verbs: **تَصْرِيفُ الْفِعْلِ الْمَجْرَدِ الرَّبَاعِيِّ**

Form XII : **فَعْلَلَ**

Form XIII : **تَفَعْلَلَ**

Form XIV : **إِفْعَلَّلَ**

Form XV : **إِفْعَنْلَلَ**

Chapter 39

Form II - فَعَّلَ

It is formed from the tri-literal root by doubling the second radical. The imperfect tense (المُضَارِعُ) sign of this pattern will bear a *dammah* (ـُ).

Table of فَعَّلَ:

Past Tense	Imperfect Tense	Imperative	Verbal Noun	Active Participle	Passive Participle	Past Passive	Imperfect Passive
فَعَّلَ	يُفَعِّلُ	فَعِّلْ	تَفْعِيلٌ / تَفْعِلَةٌ	مُفَعِّلٌ	مُفَعَّلٌ	فُعِّلَ	يُفَعَّلُ
عَلَّمَ	يُعَلِّمُ	عَلِّمْ	تَعْلِيمٌ	مُعَلِّمٌ	مُعَلَّمٌ	عُلِّمَ	يُعَلَّمُ

Points to note:

1. Some words of this form have a causative meaning. For example:

عَلَّمَ → عَلِّمَ

To know To teach (to cause someone to know)

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ﴾

“And He *taught* Adam all names, then He presented them (things) before the angels.” (2:31)

2. This form may be adopted to strengthen the meaning. An act is done with great violence or continued for a longer duration.

قَطَعَ → قَطَّعَ

To cut To cut into pieces

قَتَلَ → قَتَّلَ

To kill To massacre

3. To shorten: Some verbs of this form give the complete sense of a sentence.

كَبَّرَ – To say “*Allahu Akbar*”

سَبَّحَ – To say “*SubhanAllah*”

4. To change from intransitive (اللَّازِمُ) to transitive (الْمُتَعَدِّي).

Words that are intransitive in form I become transitive in form II.

نَامَ → نَوَّمَ

To sleep To put to sleep

5. Same meaning as in tri-literal.

In this form the meaning of the derived verb is the same as the root.

بَدَّلَ → بَدَّلَ

To change To change

﴿فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ﴾

“Then those who were unjust *changed* the word to other than what was said to them.” (2:59)

6. Verbs formed from nouns.

Some verbs in this form are made from nouns.

هَوَّدَ – To make a Jew. (from the noun يَهُودِيٌّ meaning Jew)

نَصَّرَ – To make a Christian. (from the noun نَصْرَانِيٌّ meaning Christian)

7. Totally new meaning are given to the derived form. For example:

سَخَّرَ → سَخَّرَ

To mock To subjugate

﴿سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾

“Glorified be He Who has *subjected* these to us (for our use) and we were not able to do it.” (43:13)

صَلَّى → صَلَّى

To roast To pray

كَلَّمَ → كَلَّمَ

To injure To speak

8. To make the passive voice of this form, in the past perfect tense, the first radicle is given *dammah* ء and the second

radicle is given *kasra*. Whereas, in the imperfect tense the sign of *المضارع* will bear *damma*, and the second radicle will bear *fatha*.

The verbal noun (المصدر) in the defective verbs (الفعل الناقص) will be on the pattern of تَفْعِلَةٌ.

For example: تَزَكَّى → تَزَكِيَّةٌ

Table of تَزَكَّى to purify, to clean.

Past Tense	Imperfect Tense	Imper- ative	Verbal Noun	Active Participle	Passive Participle	Past Passive	Imperfect Passive
تَزَكَّى	يُزَكِّي	زَكِّ	تَزَكِيَّةٌ	مُزَكِّ	مُزَكَّى	زُكِّي	يُزَكَّى

﴿وَنَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الظَّالِمِينَ﴾

“And *save me* from Fira'wn and his work and *save me* from the unjust people.” (66:11)

﴿يَعِدُّهُمْ وَيُمْنِيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا﴾

“He (the devil) promises them and *excites vain desires* in them, and the devil does not promise them (anything) but deception.” (4:120)

Note: There are some verbs which are not defective but their verbal noun (مصدر) is also on the pattern of تَفْعِلَةٌ.

Example:

تَذَكَّرَ / تَذَكَّرَةٌ → تَذَكُّرٌ.

Examples:

﴿يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾

“He recites to them His signs and *purifies* them and teaches them the book (the law) and the wisdom.” (62:2)

﴿وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا﴾

“And *recite* the Qur'an gradually (giving) intervals.” (73:4)

﴿فَلَا صَدَقَ وَلَا صَلَّى﴾

“So he neither *accepted* the truth nor *worshipped* (offered salat)!” (75:31)

﴿وَلَكِنْ كَذَّبَ وَتَوَلَّى﴾

“But *denied* and turned back!” (75:32)

﴿وَإِذْ نَجَّيْنَاكُمْ مِّنْ ءَالٍ فَزَعَوْنَ﴾

“And (remember) when *We delivered* you from the people of Fira'wn.” (2:49)

﴿إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ﴾

“The *squanderers* are certainly the brothers of the devils.” (17:27)

﴿سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ﴾

“Whatever is in the skies and the Earth *glorifies* Allah.”
(57:1)

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾

“*Glorify* the name of your Fosterer, the Most High.” (87:1)

﴿وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ﴾

“But Allah has made the belief (an item of) *love* for you and He has *beautified* it in your hearts, and He has made infidelity and transgression and disobedience (items of) *dislike* to you.” (49:7)

﴿بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ﴾

“No, he has come with the truth and *confirms* the messengers (who had come before him).” (37:37)

﴿يَتَّبِعُونِي يُعْلِمُونِي إِن كُنْتُمْ صَادِقِينَ﴾

“*Inform me* with knowledge if you are truthful.” (6:143)

Chapter 40

Form III – فَاعِلٌ

The form فَاعِلٌ is constructed by adding *alif* (ا) in between the first radical ف and second radical ع. The imperfect tense sign of this pattern bears *dammah* on it.

Table of فَاعِلٌ:

Past Tense	Imperfect Tense	Imper- ative	Verbal Noun	Active Participle	Passive Participle	Past Passive	Imperfect Passive
فَاعَلٌ	يُفَاعِلُ	فَاعِلْ	مُفَاعِلَةٌ /فِعَالٌ	مُفَاعِلٌ	مُفَاعَلٌ	فُوعِلَ	يُفَاعَلُ
فَاتَلٌ	يُفَاتِلُ	فَاتِلْ	مُفَاتِلَةٌ /قِتَالٌ	مُفَاتِلٌ	مُفَاتَلٌ	فُوتِلَ	يُفَاتَلُ

To make the past passive voice, the general rule is followed but the *alif* (ا) in between will be changed to و.

Example:

فَاعِلٌ → فُوعِلَ

Points to note:

1. Verbs of this form usually show an action being done with another (person or group). Hence it is always a transitive verb.

قَتَلَ – To kill

قَاتَلَ – To fight

﴿وَكَايْنٍ مِّنْ نَّسِي قَتَلَ مَعَهُ يَتَّبِعُونَ كَثِيرٌ﴾

“And how many of the prophets *fought* (in the way of Allah) with whom there were many devoted men.” (3:146)

Sometimes verbs of this form might have a complete new meaning from their tri-literal root. For example:

بَرَكَ – To kneel down / lie down

بَارَكَ – To bless

﴿الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا﴾

“The neighborhood of which *We have blessed*, that We might show him (some) of Our signs.” (17:1)

The verbal noun of a defective verb (الفعل التاقص) will be on the pattern of مُفَاعَلَةٌ.

Example:

Past Tense	Imperfect Tense	Imper- ative	Verbal Noun	Active Participle	Passive Participle	Past Passive	Imperfect Passive
لَاقَى	يُلَاقِي	لَاقِ	مُلَاقَاةٌ	مُلَاقٍ	مُلَاقٍ	لُوقِيَ	يُلَاقَى

Examples:

﴿إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيَّةٍ﴾

"I was expecting that I would certainly *encounter* my account (of deeds)." (69:20)

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ﴾

"And fight with them till there is no persecution." (2:193)

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَّكُمْ﴾

"Fighting is prescribed for you and it is (a matter of) dislike for you." (2:216)

﴿فَالَّذِينَ بَشِيرُهُمْ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ﴾

"So now *associate with them*, and seek what Allah hath ordained for you." (2:187)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَكُمْ أَجْرٌ لِّمَن يُقَاتِلُ فِي سَبِيلِ اللَّهِ﴾

"For that there is the garden for them, *they fight* in the way of Allah." (9:111)

﴿وَمَن جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ﴾

"And whoever *strives*, he strives only for (the benefit of) his own soul." (29:6)

﴿أَلَمْ تَرَ إِلَى الَّذِينَ حَاجَّ إِبرَاهِيمَ فِي رَبِّهِ﴾

“Did you not consider him who *argued* with Ibrahim about his Fosterer?” (2:258)

﴿وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا﴾

“And there are those who chose the mosque *to cause harm*.” (9:107)

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾

“When the *hypocrites* come to you.” (63:1)

﴿وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَكُمْ عَنْهُ﴾

“I do not intend to *go towards that* from which I (myself) forbid you.” (11:88)

Chapter 41

Form IV – أَفْعَلَ

The form أَفْعَلَ is made by prefixing *hamza* (أ) with *fatha* (ـَ) to the root form فَعَلَ. This *hamza* (أ) is not the *hamza* of joining (هَمْزَةُ الْوَصْلِ), as in the other forms hence it is always pronounced. The imperfect sign of this pattern bears *dammah* on it.

Table of أَفْعَلَ:

Past Tense	Imperfect Tense	Imperative	Verbal Noun	Active Participle	Passive Participle	Past Passive	Imperfect Passive
أَفْعَلَ	يُفْعِلُ	أَفْعِلْ	إِفْعَالٌ	مُفْعِلٌ	مُفْعَلٌ	أُفْعِلَ	يُفْعَلُ
أَسْلَمَ	يُسْلِمُ	أَسْلِمْ	إِسْلَامٌ	مُسْلِمٌ	مُسْلَمٌ	أُسْلِمَ	يُسْلَمُ

Points to note:

- Some words of this form have a causative meaning. For example:

خَرَجَ – To go out أَخْرَجَ – To drive out

نَزَلَ – To descend أَنْزَلَ – To take or bring down

﴿وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾

“And *We have sent it down* in reality and it has come down in reality, and *We have not sent you* but as a conveyer of good news and a warner.” (17:105)

2. Some Transitive verbs (الْمُتَعَدِّي) are made from the intransitive verbs (اللَّازِم).

Example:

دَخَلَ – To enter أَدْخَلَ – To make to enter

نَسِيَ – To forget أَنْسَى – To make to forget

ذَهَبَ – To go أَذْهَبَ – To remove

﴿الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ﴾

“Praise is due only for Allah *Who has removed* grief from us.” (35:34)

3. Sometimes verbs of this form might have a complete new meaning from their tri-literal root. For example:

قَرَضَ – To cut أَقْرَضَ – To lend

لَقِيَ – He met أَلْقَى – To cast down, to fling

﴿إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا﴾

“If *you loan* to Allah a good loan.” (64:17)

﴿قَالَ أَلْتَوْا فَلَمَّا أَلْقَوْا﴾

“He said, ‘*You throw (first).*’ So when *they threw...*” (7:116)

4. Some verbs of this form are from nouns.

صُبْح – Morning أَصْبَح – To enter upon morning

مَسَاء – evening أَمْسَى – To enter into evening

ضُحَى – Forenoon أَضْحَى – To enter into forenoon

5. In hollow verbs, the verbal noun will be on the pattern of *إِفْعَالَةٌ*.

Example:

إِقَامَةٌ → أَقَامَ

Table of أَقَامَ to establish, to straighten:

Past Tense	Imperfect Tense	Imper-ative	Verbal Noun	Active Participle	Passive Participle	Past Passive	Imperfect Passive
أَقَامَ	يُقِيمُ	أَقِمْ	إِقَامَةٌ	مَقِيمٌ	مُقَامٌ	أُقِيمَ	يُقَامُ

6. In defective verbs, the verbal noun will be on the pattern of *إِفْعَاءٌ*.

Example: To establish, to straighten

إِيقَاءٌ → أَوْقَى

Table of أَوْقَى :

Past Tense	Imperfect Tense	Imper-ative	Verbal Noun	Active Participle	Passive Participle	Past Passive	Imperfect Passive
أَوْقَى	يُوقِي	أَوْقِ	إِيقَاءٌ	مُوقٍ	مُوقًى	أُوقِيَ	يُوقَى

Examples:

﴿وَلَا تَقُولُوا لِمَنْ أَلْفَقَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا﴾

“And do not say to one *who offers* you peace, (or salutation), ‘You are not a believer.’” (4:94)

﴿لَا هِيَ قُلُوبُهُمْ وَأَسْرُوا النَّجْوَىٰ﴾

“Their hearts (being involved) in pastime. And those who are unjust talk in *secret*.” (21:3)

﴿وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا﴾

“And *We sent* before you only men.” (21:7)

﴿فَأَنجَيْنَاهُمْ وَمَنْ نَّشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ﴾

“And *delivered them* and him whom We willed and *We destroyed* those who committed excesses.” (21:9)

﴿وَأَنشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ﴾

“And *We produced* after them other people.” (21:11)

﴿كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا﴾

“Whenever *they will intend* to go out from it.” (22:22)

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾

“But Allah has made trade *lawful* and prohibited usury.” (2:275)

﴿وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

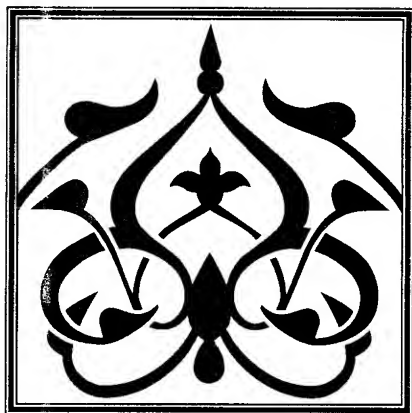
“And do not *be extravagant*, He certainly does not like those who are extravagant.” (7:31)

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ﴾

“Allah *directs you* concerning your children.” (4:11)

﴿إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ﴾

“When his Fosterer said to him (Ibrahim), ‘*Submit.*’ He replied, ‘*I submit* before the Fosterer of the worlds.’” (2:131)



Chapter 42

Form V – تَفَعَّلَ

It is formed by adding تَ to form II: فَعَّلَ.

Table of تَفَعَّلَ:

Past Tense	Imperfect Tense	Imperative	Verbal Noun	Active Participle	Passive Participle	Past Passive	Imperfect Passive
تَفَعَّلَ	يَتَفَعَّلُ	تَفَعَّلْ	تَفَعُّلٌ	مُتَفَعِّلٌ	مُتَفَعَّلٌ	تُفَعِّلُ	يُتَفَعَّلُ
تَعَلَّمَ	يَتَعَلَّمُ	تَعَلَّمْ	تَعَلُّمٌ	مُتَعَلِّمٌ	مُتَعَلَّمٌ	نُعَلِّمُ	يُتَعَلَّمُ

Points to note:

1. تَفَعَّلَ is the reflexive form of فَعَّلَ. Here the action relates back to the doer. For example:

عَلَّمَ – To teach

تَعَلَّمَ – To learn.

فَرَّقَ – To separate

تَفَرَّقَ – To be separated.

فَسَّحَ – To make spacious

تَفَسَّحَ – To become spacious

﴿إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ﴾

“When it is said to you ‘*Make room* in assemblies.’” (58:11)

﴿وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا﴾

“And remember the name of your Fosterer and *devote* yourself to Him (with exclusive) devotion.” (73:8)

2. Verbs made from nouns.

إِثْمٌ – Sin تَأْتَمُّ – To shun away from sin

3. Verbs which indicate gradual action.

جَرَعَ – To swallow, to sip تَجَرَّعَ – To drink sip by sip

﴿يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ﴾

“He will *drink it little by little* but he will not be able to swallow it.” (14:17)

4. Verbs with complete new meaning

كَلِمٌ – To injure تَكَلَّمَ – To speak

صَدَقَ – To speak the truth تَصَدَّقَ – To give charity/alms

﴿وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ﴾

“And *the men who give charity* and *the women who give charity*.” (33:35)

Examples:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا﴾

“And those *who die* among you and leave behind wives.”
(2:234)

﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ﴾

“And do not *long for those* (articles) in which Allah has been more gracious to some gifts.” (4:32)

﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ﴾

“That Allah may protect you from (every) sin of yours which you (could) send in advance.” (43:2)

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“And hold together (and be united) through the rope of Allah and *do not be divided*.” (3:103)

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفَرُونَ﴾

“And on the Day the hour of doom will be established, on that Day *they will be divided*.” (30:14)

﴿رَبَّنَا وَتَقَبَّلْ دُعَاءَ﴾

“Our Fosterer! And *accept my prayer*.” (14:40)

﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

“Our Fosterer! *Accept* from us, You are certainly the All-Hearing, the All-Knowing.” (2:127)

﴿الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى﴾

“He who gives his wealth *for his self purification*.”
(92:18)

Chapter 43

Form VI – تَفَاعَلَ

If the prefix ت is added to form III (فَاعَلَ) it becomes تَفَاعَلَ.

Table of تَفَاعَلَ:

Past Tense	Imperfect Tense	Imper- ative	Verbal Noun	Active Participle	Passive Participle	Past Passive	Imperfect Passive
تَفَاعَلَ	يَتَفَاعَلُ	تَفَاعَلْ	تَفَاعُلٌ	مُتَفَاعِلٌ	مُتَفَاعَلٌ	تُفَوِّعَلُ	يُتَفَاعَلُ
تَبَارَكَ	يَتَبَارَكُ	تَبَارَكَ	تَبَارُكٌ	مُتَبَارِكٌ	مُتَبَارَكٌ	تُبَوِّرَكُ	يُتَبَارَكُ

Points to note:

- Words of this form usually show an action being done with another (person or group).

حَرَبَ – To fight تَحَارَبَ – To fight each other

عَاوَنَ – To help تَعَاوَنَ – To co-operate/to help one another

- When ي comes in the place of third radical ل.

Example:

تَجَافَى – To turn away from

Table of تَجَافَى:

Past Tense	Imperfect Tense	Imper- ative	Verbal Noun	Active Participle	Passive Participle	Past Passive	Imperfect Passive
تَجَافَى	يَتَجَافَى	تَجَافَ	تَجَافٍ	مُتَجَافٍ	مُتَجَافٍ	تُجَافَى	يُتَجَافَى

﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾

“Their sides *keep* away from their beds.” (32:16)

﴿إِذَا تَرَضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ﴾

“When *they mutually agree* to it in a recognized (good manner).” (2:232)

Examples:

﴿وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ﴾

“And do not find fault (among) yourselves, nor *call* (one another) by nicknames.” (49:11)

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾

“And *help one another* in righteousness and guarding (against evil).” (5:2)

﴿وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾

“And *recommend to one another*, the truth, and *recommend to one another*, patience.” (103:3)

﴿وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ﴾

“So let those who wish to put in conscious effort, put in a conscious effort for that.” (83:26)

﴿وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ﴾

“And when they passed by them they used to wink at one another.” (83:30)

﴿وَلَوْ تَوَاعَدْتُمْ لَاخْتَلَفْتُمْ فِي الْمِيعَادِ﴾

“And if you had made a *mutual appointment*, you would have gone against the appointment.” (8:42)

﴿وَلَنَنزَعَنَّكُمْ فِي الْأَمْرِ﴾

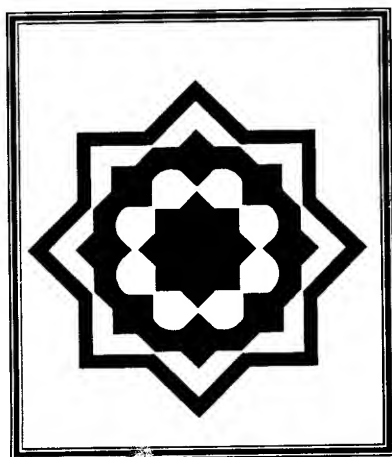
“And you would have *disputed* about the affair.” (8:43)

﴿فَلَمَّا تَرَآءِتِ الْفِتْنَانَ نَكَصَ عَلَى عَقَبَيْهِ﴾

“But when the two groups came in sight of each other he turned upon his heels.” (8:48)

﴿فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتْلُمُونَ﴾

“Then they turned, some *blaming* the others.” (68:30)



Chapter 44

Form VII – **إِنْفَعَلَ**

The form **إِنْفَعَلَ** is constructed by prefixing **إِنْ** to the tri-literal root.

Table of **إِنْفَعَلَ**:

Past Tense	Imperfect Tense	Imper- ative	Verbal Noun	Active Participle	Passive Participle	Past Passive	Imperfect Passive
إِنْفَعَلَ	يَنْفَعِلُ	إِنْفَعِلْ	إِنْفِعَالٌ	مُنْفَعِلٌ	-	-	-
إِنْفَجَرَ	يَنْفَجِرُ	إِنْفِرْجْ	إِنْفِجَارٌ	مُنْفَجِرٌ	-	-	-

﴿فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا﴾

“So twelve springs gushed out from it.” (2:60)

Points to note:

- Sometimes verbs of this form might have a complete new meaning from their tri-literal root.

طَلَّقَ – To be freed from bond

إِنْطَلَقَ – To proceed/to depart

2. The transitive root verb is changed to intransitive in this form of the verb.

كَسَرَ – To break

اِنْكَسَرَ – To be broken

قَطَعَ – To cut

اِنْقَطَعَ – To be cut off

فَجَرَ – To cleave/dig

اِنْفَجَرَ – To gush out

Examples:

﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾

“When the sky is *cleft asunder*.” (82:1)

﴿فَانْجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا﴾

“Thus twelve springs *gushed out* from it.” (7:160)

﴿مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ﴾

“*Would not have left off* (falsehood) till the clear proof had come to them.” (98:1)

﴿يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ﴾

“Your sight *will return* to you defeated (in its purpose) and it will be tired.” (67:4)

﴿أَنْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ﴾

“(It will be said to them), ‘*Proceed* towards that which you used to deny.’” (77:29)

Chapter 45

Form VIII – فَعَّلَ

Verbs of this form are made by prefixing **ف** and infixing **ت** after **ع** to **فَعَلَ** thus forming **فَعَّلَ**.

Table of فَعَّلَ:

Past Tense	Imperfect Tense	Imperative	Verbal Noun	Active Participle	Passive Participle	Past Passive	Imperfect Passive
فَعَّلَ	يَفْعَلُ	افْعَلْ	افْعَالٌ	مُفْعَلٌ	مُفْعَلٌ	أُفْعِلَ	يُفْعَلُ
اِخْتَصَمَ	يَخْتَصِمُ	اِخْتَصِمْ	اِخْتِصَامٌ	مُخْتَصِمٌ	مُخْتَصِمٌ	أُخْتِصِمَ	يُخْتَصَمُ

Points to note:

1. To choose/do something for oneself. For example:

كَالَ – To weigh, to measure اِكْتَالَ – To receive by
measure from

كَسَبَ – To earn اِكْتَسَبَ – To gain for oneself

﴿الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ﴾

“Those who, when they *take by measure* from other people, they *take in full*.” (83:2)

2. Sometimes verbs of this form might have a complete new meaning from their tri-literal root.

نَصَرَ – To help	إِنْتَصَرَ – To take revenge
ضَرَبَ – To strike	إِضْطَرَبَ – To be disturbed
حَرَمَ – To deprive of	إِحْتَرَمَ – To respect

3. The tri-literal root and this form have the same meaning.

بَدَعَ – To originate	إِبْتَدَعَ – To invent
قَرُبَ – To be near/to approach	إِقْتَرَبَ – To come close/be nigh

﴿اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ﴾

“Closer and closer to mankind comes their Reckoning.”
(21:1)

4. If the first radical ف is one of the emphatic letters (ط, ض, ص) then the ت of إِفْتَعَلَ will be changed to “ط”.

Example:

إِصْطَفَى → إِصْتَفَى → صَفَا

To be or become clear To choose

إِضْطَرَبَ → إِضْطَرَبَ → ضَرَبَ

To strike To be disturbed/confused

إِطْلَعَ → اِطْتَلَعَ → طَلَعَ

To ascend/appear To look upon/look down/to descend

Examples:

﴿إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا﴾

“Allah certainly *selected* Adam and Nuh.” (3:33)

﴿قَالَ هَلْ أَنتُم مَّظْلُومُونَ﴾

“(Someone will) say, ‘Would you *peep* (to see him)?’”
(37:54)

﴿فَأُطْلِعَ قَرَأَهُ فِي سَوَاءِ الْجَحِيمِ﴾

“So he will *peep*, then see him in the midst of Hell.” (37:55)

﴿أُطْلِعَ الْغَيْبَ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾

“Is the unseen *disclosed* to him or has he made an agreement with the Beneficent (Allah)?” (19:78)

﴿إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ﴾

“Except that you *become helpless by necessity* to (eat) it.” (6:119)

5. If the first radical ف is د or ز the ت of اِفْتَعَلَ will change to د.

Example:

زَادَ → اِزْدَادَ – To increase /grow larger

دَخَلَ → اِدْخَلَ – To enter

6. If the first radical is ذ, then the ت of اِفْتَعَلَ will be changed to د and the ذ will be assimilated.

ذَكَرَ – To mention → اِذْكَرَ → اِذْكُرْ – To remember

﴿فَهَلْ مِنْ مُدَكِّرٍ﴾

“But is there anyone who will mind?” (54:17)

7. If the first radical is *hamza*, then it will change to ت.

اَخَذَ → اِتَّخَذَ → اِتَّخَذَ – To take

﴿مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ﴾

“The likeness of those who have taken guardians besides Allah.” (29:41)

8. If the weak letter و comes in place of ف, the first radical, the و will change to ت and the pattern will be as shown in the example.

اِتَّصَلَ → اِوْتَصَلَ → وَصَلَ

Table of اِتَّصَلَ to communicate, to connect:

Past Tense	Imperfect Tense	Imperative	Verbal Noun	Active Participle	Passive Participle	Past Passive	Imperfect Passive
اِتَّصَلَ	يَتَّصِلُ	بِئْصِلْ	اِتِّصَالٌ	مُتَّصِلٌ	مُتَّصِلٌ	اُتِّصِلَ	يُتَّصَلُ

9. When the final radical is ي as in the case of لَقِيَ, the verb in this form will be اِلْتَقَى.

Table of التَقَى to meet:

Past Tense	Imperfect Tense	Imper-ative	Verbal Noun	Active Participle	Passive Participle	Past Passive	Imperfect Passive
التَقَى	يَلْتَقِي	اِلْتَقِ	اِلْتِقَاءٌ	مُلْتَقٍ	مُلْتَقًى	اُلْتُقِيَ	يُلْتَقَى

﴿يَوْمَ اَلْتَقَى الْجَمْعَانِ﴾

“On the day the two armies *met*.” (3:155)

10. In doubly weak verb where و comes in place of ف and ي in place of ل as in وَقَى, the و will change to ت to make اِتَّقَى.

Table of اِتَّقَى to save one self:

Past Tense	Imperfect Tense	Imper-ative	Verbal Noun	Active Participle	Passive Participle	Past Passive	Imperfect Passive
اِتَّقَى	يَتَّقِي	اِتَّقِ	اِتِّقَاءٌ	مُتَّقٍ	مُتَّقًى	اُتِّقِيَ	يُتَّقَى

﴿لَعَلَّكُمْ تَتَّقُونَ﴾

“So that you may *save yourselves* (from the punishment).” (2:21)

Examples:

﴿فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ﴾

“So the waters *met* for (the execution of) an affair already programmed.” (54:12)

﴿وَلَكُمْ فِيهَا مَا سَشْتَبِهَىٰ اَنْفُسُكُمْ﴾

“And for you therein, will be what your souls *desire* for.” (41:31)

﴿وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ﴾

“And flesh of birds from that which they *desire*.” (56:21)

﴿وَلَا سَتْوَى الْحَسَنَةُ وَلَا السَّيِّئَةُ﴾

“And the good and the evil are not *equal*.” (41:34)

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى﴾

“And they cannot mediate except for him (with whom) He is *pleased*.” (21:28)

﴿وَأَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ﴾

“And (there are) others who have *acknowledged* their sins.” (9:102)

﴿فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا﴾

“So that the torrent *bears* (on its surface) a swelling foam.” (13:17)

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا﴾

“And *hold together* (and be united) through the rope of Allah.” (3:103)

﴿لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾

“Gets every good that it earns, and it suffers every ill that it *earns*.” (2:286)

﴿إِلَّا مَنْ أَغْرَفَ عُوقَةَ﴾

“Except he who takes in the *hollow* of his hand.” (2:249)

Chapter 46

Form IX – اِفْعَلَّ

Prefixing اِ and doubling the ل makes اِفْعَلَّ This form is used only to express colors and defects.

Table of اِفْعَلَّ:

Past Tense	Imperfect Tense	Imperative	Verbal Toun	Active Participle
اِفْعَلَّ	يَفْعَلُّ	اِفْعَلِّ / اِفْعَلِّ	اِفْعِلْ	مُفْعِلٌ
اِحْمَرَّ	يَحْمَرُّ	اِحْمَرِّ / اِحْمَرِّ	اِحْمِرْ	مُحْمِرٌ

As this form of verb is intransitive (فِعْلٌ لَّا زِمٌ) there will be no passive participle and passive voice.

Example:

اِبْيَضَّ – To become white

اِسْوَدَّ – To become black

إِصْفَرَ – To become yellow

إِخْضَرَ – To become green

Examples:

﴿فَأَمَّا الَّذِينَ أَسْوَدَّتْ وُجُوهُهُمْ﴾

“Then as for those whose faces will be *black*.” (3:106)

﴿وَأَمَّا الَّذِينَ أَبْيَضَّتْ وُجُوهُهُمْ﴾

“And as for those whose faces will be *white*.” (3:107)

﴿وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ﴾

“And his eyes became *white* due to grief.” (12:84)

Chapter 47

Form X – اِسْتَفْعَلَ

It is formed by prefixing اِسْتَفْعَلَ to فَعَلَ.

Table of اِسْتَفْعَلَ:

Past Tense	Imperfect Tense	Imperative	Verbal Noun	Active Participle	Passive Participle	Past Passive	Imperfect Passive
اِسْتَفْعَلَ	يَسْتَفْعِلُ	اِسْتَفْعِلْ	اِسْتِفْعَالٌ	مُسْتَفْعِلٌ	مُسْتَفْعَلٌ	اُسْتُفْعِلَ	يُسْتَفْعَلُ
اِسْتَغْفَرَ	يَسْتَغْفِرُ	اِسْتَغْفِرْ	اِسْتِغْفَارٌ	مُسْتَغْفِرٌ	مُسْتَغْفَرٌ	اُسْتُغْفِرَ	يُسْتَغْفَرُ

Points to note:

- The main characteristic of this form is that it often expresses the seeking, asking or demanding as expressed in the root form.

عَفَرَ – To pardon

اِسْتَعْفَرَ – To ask for pardon

أَذِنَ – To permit

اِسْتَأْذَنَ – To ask for permission

عَلِمَ – To know

اِسْتَعْلَمَ – To seek knowledge

نَصَرَ – To help

اِسْتَنْصَرَ – To seek help

2. This form indicates a certain quality which a person may or may not have.

Example:

عَظَمَ – To be great	إِسْتَعَظَمَ – To regard as great
كَرَمَ – To be generous	إِسْتَكْرَمَ – To regard as generous
حَسَنَ – To be good	إِسْتَحْسَنَ – To regard as good

3. This form is the reflexive of the form IX *إِفْعَلَّ*.

أَخْبَرَ – To inform	إِسْتَخْبَرَ – To seek or gather information
أَسْلَمَ – To give up/to deliver	إِسْتَسْلَمَ – To surrender

4. When *ي* comes in place of *ل* as in *إِسْتَفَى* then the pattern is observed as below:

Table of *إِسْتَفَى* – To ask for legal opinion:

Past Tense	Imperfect Tense	Imperative	Verbal Noun	Active Participle	Passive Participle	Past Passive	Imperfect Passive
إِسْتَفَى	يَسْتَفِي	اسْتَفِ	إِسْتِفَاءٌ	مُسْتَفٍ	مُسْتَفًى	أُسْتُفِيَ	يُسْتَفَى

Examples:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيبُ﴾

“You Alone do we serve and (from) You Alone do we seek help.” (1:4)

﴿إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ﴾

“Only those will *respond*, who listen ” (6:36)

﴿أَسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ﴾

“Respond to your Fosterer before the coming of the Day from Allah, for which there is no turning back.” (42:47)

﴿فَلْيَسْتَجِيبُوا إِلَى وَابِعِيهِمْ﴾

“Let them also, with a will, Listen to My call, and believe in Me.” (2:186)

﴿فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ﴾

“But if they do not *respond* to you.” (28:50)

﴿لَأَسْتَكَثِّرُنَّ مِنَ الْخَيْرِ﴾

“I would have had *abundance* of good.” (7:188)

﴿وَأَسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا﴾

“And *covered* themselves with garments and persisted (in refusing) and *considered themselves great* (due to pride).” (71:7)

﴿وَلَقَدْ رَاودْنَاهُ عَنْ نَفْسِهِ ۖ فَاسْتَعْصَمَ﴾

“And I did seek to make him yield himself to me but *he abstained*.” (12:32)

﴿أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ﴾

“Then why do they not turn to Allah (in repentance) and seek His *protective forgiveness*.” (5:74)

﴿وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ﴾

“And those *who ask for protective forgiveness* in the early hours of morning.” (3:17)

Chapter 48

Form XI – اِفْعَالٌ

اِفْعَالٌ is formed by prefixing اِ and infixing *alif* (ا) between ع and ل and doubling the ل. Verbs of this form usually describe intensity in color.

Table of اِفْعَالٌ:

Past Tense	Imperfect Tense	Imperative	Verbal Noun	Active Participle
اِفْعَلَّ	يَفْعَلُّ	اِفْعَلِّ	اِفْعِيلَالٌ	مُفْعَالٌ
اِذْهَامٌ	يَذْهَامُ	اِذْهَامِ	اِذْهِيْمَامٌ	مُذْهَامٌ

Example:

اِذْهَامٌ – To be deep green/black

Example from the Qur'an:

﴿مُذْهَامَتَانِ﴾

“Both, dark green in colour.” (55:64)



Chapter 49

FOUR LETTERED VERBS

الْفِعْلُ الْمَجْرَدُ الرَّبَاعِيُّ

Form XII – فَعَّلَلَ

These verbs are formed from four letters, the root of which is فَعَّلَلَ. They are not derived from the tri-literal form فَعَّلَلَ.

Table of فَعَّلَلَ:

Past Tense	Imperfect Tense	Imper- ative	Verbal Noun	Active Participle	Passive Participle	Past Passive	Imperfect Passive
فَعَّلَلَ	يُفَعِّلِلُّ	فَعِّلِلْ	فَعْلَلَةٌ	مُفَعِّلِلٌّ	مُفَعَّلَلٌ	فُعِّلِلَ	يُفَعَّلَلُ
رَحَّحَ	يُرَحِّحُ	رَحِّحْ	رَحْرَحَةٌ	مُرَحِّحٌ	مُرَحَّلٌ	رُحِّحَ	يُرَحَّلُ

Examples:

﴿الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ﴾

“Who *whispers* into the bosoms (hearts or minds) of mankind.” (114:5)

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا﴾

“When the Earth is *quaked* with its *quaking*.” (99:1)

﴿وَمَا هُوَ بِمُزَحِّجِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ﴾

“But to live (so long) would by no means *remove* him from the punishment.” (2:96)

﴿فَدَمَدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا﴾

“So their Fosterer *destroyed* them due to their sin and thus balanced it (the destruction was equal to their crime).” (91:14)

﴿وَاللَّيْلِ إِذَا عَسْعَسَ﴾

“And the night when *it comes* (and goes).” (81:17)

Chapter 50

DERIVED FORMS OF 4-LETTERED VERBS

تَصْرِيفُ الْفِعْلِ الْمَزِيدِ الرَّبَاعِيِّ

FORM XIII – تَفَعَّلَ

Table of تَفَعَّلَ:

Past Tense	Imperfect Tense	Imperative	Verbal Noun	Active Participle
تَفَعَّلَ	يَتَفَعَّلُ	تَفَعَّلْ	تَفَعُّلٌ	مُتَفَعِّلٌ

FORM XIV – اِفْعَلَّ

Table of اِفْعَلَّ:

Past Tense	Imperfect Tense	Imperative	Verbal Noun	Active Participle
اِفْعَلَّ	يَفْعَلُّ	اِفْعَلِّ / اِفْعَلِّلْ	اِفْعِلَالٌ	مُفْعِلِّلٌ
اِظْمَنَّ	يَظْمِنُّ	اِظْمَنْ / اِظْمَنْنِ	اِظْمِنَانٌ	مُظْمِنِّنٌ

Examples:

﴿قَالَ بَلَىٰ وَلَئِنْ لِّيُطْمَئِنَّ قَلْبِي﴾

“(Ibrahim) said, ‘Why not, but for the *satisfaction* of my heart.’” (2:260)

﴿وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾

“While his heart is *peaceful* with belief.” (16:106)

﴿يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنِّةُ﴾

“O you *peaceful* soul!” (89:27)

﴿نَقَشَعْرُهُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ﴾

“The skins of those who fear their Fosterer *tremble* (in response to the effect produced) by it.” (39:23)

FORM XV – اِفْعَنْلَلْ

Table of اِفْعَنْلَلْ:

Past Tense	Imperfect Tense	Imperative	Verbal Noun	Active Participle	Passive Participle
اِفْعَنْلَلَّ	يَفْعَنْلَلُ	اِفْعَنْلَلْ	اِفْعَنْلَالٌ	مُفْعَنْلَلٌ	مُفْعَنْلَلٌ

Chapter 51

DECLENSION OF A NOUN

الإِعْرَابُ

In Arabic, declension is called الإِعْرَابُ, which we dealt with briefly in the second chapter. Based on the الإِعْرَابُ, nouns are divided into two groups: Indeclinable (المَبْنِيّ) and Declinable (المُعْرَبُ)

INDECLINABLE NOUNS – المَبْنِيّ

A noun whose final vowel is static is said to be المَبْنِيّ, i.e. the *harakah* on the last letter of the noun does not change in the nominative, accusative or genitive case.

Nouns that are indeclinable are:

1. All forms of pronouns such as أَنَا, أَنْتَ, هُمْ, هُمَا, هُوَ. Past tense verbs that have pronouns like أَنَا, أَنْتَ hidden in them such as أَكَلْتُ, صَرَبْتُ are also indeclinable.

2. Particles of interrogation, prepositions, jussive and subjunctive particles like: حَتَّى / لَنْ, لَمْ, إِنْ, فِي, مِنْ, أَيَّن / هَلْ, etc.

1. Relative and demonstrative pronouns like: الَّذِي, الَّذِينَ, تِلْكَ أُولَئِكَ etc.

2. Nouns ending with *alif* (ا) but spelt with the ending ي like عِيسَى and مُوسَى. This kind of *alif* is called الْأَلِفُ الْمَقْصُورَةُ. Other example includes: كُتُبِي, بُشْرَى, هُدَى.

Examples:

﴿ هُدًى لِّلْمُتَّقِينَ ﴾

“(There is) *guidance* (in it) for those who guard (against evil).” (2:2)

﴿وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ﴾

“And those who believe, (both) in the life of this *world* and on the Day when the witnesses will stand.” (40:51)

﴿قَالَ أَلْقَهَا يَمُوسَى﴾

“He said, ‘Throw it down O *Musa*.’” (20:19)

﴿فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ﴾

“Then do not sit with the unjust people after *remembering* it.” (6:68)

﴿لَقَدْ رَأَى مِنْ ءَايَاتِ رَبِّهِ الْكُبْرَى﴾

“He indeed saw (some) of the *greater* signs of his Fosterer.” (53:18)

DECLINABLE NOUNS – الْمُعْرَبُ

- ♦ A declined noun is said to be الْمُعْرَبُ i.e. changeable. They are of two types:

1. الْمُنْصَرَفُ
2. الْمَمْنُوعُ مِنَ الصَّرْفِ.

- ♦ Nouns which are الْمُنْصَرَفُ are fully changeable and display the case they are in, by الإِعْرَابُ بِالْحُرُوفِ or الإِعْرَابُ بِالْحَرَكَةِ. These are called triptotes. For example, خَادِمٌ and مُسْلِمٌ.
- ♦ Nouns which are الْمَمْنُوعُ مِنَ الصَّرْفِ are partly changeable and are called diptotes. Most proper names of non-Arabic origin, whether personal or geographical and adjectives denoting colors are diptotes. For example:

أَسْوَدٌ، أَحْمَرٌ، إِبْرَاهِيمَ، مَدْيَنَ، دَاوُودَ، هَارُوتَ، ثَمُودَ، غَضَبَانَ، فِرْعَوْنَ

- ♦ Nouns of this kind will never bear *tanwin* (تَنْوِينٌ) or *kasrah* (كَسْرَةٌ).

Examples:

﴿ قَالَ أَمْلَأْ مِنْ قَوْمِ فِرْعَوْنَ ﴾

“The leaders of *Firawn*’s people said.” (7:109)

﴿ مَلَأَ إِيَّاهُمْ حَنِيفًا ﴾

“(We will follow the) religion (dictated by) *Ibrahim* the upright.” (2: 135)

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ﴾

“And when *Ibrahim* was raising the foundations of the house with *Ismael* (he prayed).” (2:127)

﴿أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ﴾

“Go to *Firawn*, he has certainly rebelled.” (79:17)

﴿وَقَتَلَ دَاوُدُ جَالُوتَ﴾

“And *Dawood* killed *Jalut*.” (2:251)

﴿إِنَّمَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّظِيرِينَ﴾

“It should be a *yellow colored* cow; its color should be intensely yellow, delighting those who look at it.” (2:69)

﴿رَسُولٌ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ﴾

“A messenger who will come after me, his name being *Ahmed*.” (61:6)

Chapter 52

EXCEPTION

الْإِسْتِثْنَاءُ

The particle used to make an exception is **إِلَّا**. The noun which follows **إِلَّا** is usually in the accusative case (الْمَنْصُوبُ).

Example:

﴿لَا إِلَهَ إِلَّا اللَّهُ﴾

“There is no God *except* Allah.” (37:35)

There are two parts in a sentence where the particle of exception **إِلَّا** is used - Excepted (الْمُسْتَثْنَى) and Generality (الْمُسْتَثْنَى مِنْهُ).

In the above example:

إِلَهَ – is the generality,

الْمُسْتَثْنَى مِنْهُ.

إِلَّا – is the particle of exception,

عَرَفَ الْإِسْتِثْنَاءَ.

اللَّهُ – is the excepted,

الْمُسْتَثْنَى.

There are two types of Exception (الْمُسْتَثْنَى):

1. الْمُسْتَثْنَى الْمُنْقَطِع: The excepted (الْمُسْتَثْنَى) is not from the species/group of the generality (الْمُسْتَثْنَى مِنْهُ). For example:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ﴾

“And when We (Allah) said to the angels, ‘Bow down before Adam,’ they bowed down *except* Iblis.” (2:34)

The excepted, إِبْلِيسَ (a jinn), does not belong to the group of angels referred to by the verb فَسَجَدُوا. The excepted (الْمُسْتَثْنَى) is always in the accusative case (الْمَنْصُوبُ) in الْمُسْتَثْنَى الْمُنْقَطِع.

2. الْمُسْتَثْنَى الْمُتَّصِل: The excepted (الْمُسْتَثْنَى) belongs to the same species/ group of the generality (الْمُسْتَثْنَى مِنْهُ).

Example:

﴿فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ﴾

“But they drank from it *except* a few of them.” (2:249)

The rules which decide the harakah on the الْمُسْتَثْنَى in الْمُسْتَثْنَى الْمُتَّصِل are:

1. If the generality (الْمُسْتَثْنَى مِنْهُ) and إِلَّا are preceded by a sound statement, which is not interrogative or negative, then the excepted (الْمُسْتَثْنَى) will be in the accusative case (الْمَنْصُوبُ).

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

“Everything will perish *except* His person.” (28:88)

2. If particles of interrogation or negation precede إِلَّا in an exceptional sentence, then the excepted can bear *fatha* (ـَ) or the *e'raab* of the generality (ـِ).

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ﴾

“And Muhammad is not *more than* a messenger.” (3:144)

3. When generality (الْمُسْتَثْنَى مِنْهُ) is not evident in a verb and a particle of interrogation or negation precedes the statement, then the excepted (الْمُسْتَثْنَى) will bear the *harakah* according to its case (nominative ـُ, accusative ـَ or genitive ـِ).

﴿مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ﴾

“No one knows them *except* a few.” (18:22)

﴿لَا تَعْبُدُونَ إِلَّا اللَّهَ﴾

“Do not serve anyone *except* Allah.” (2:83)

﴿فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا أَمْرَأَتَهُ كَانَتْ مِنَ الْغَافِرِينَ﴾

“So we delivered him and his followers *except* his wife.” (7:82)

Examples:

﴿مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ﴾

“No one knows them *except* a few.” (18:22)

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

“Everyth ng will perish *except* His Person.” (28:88)

﴿لَا يَخْرُجُ إِلَّا نَكِدًا﴾

“Nothing comes out *except* a little.” (7:58)

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾

“It is *not*hing *but* a reminder for the worlds.” (12:104)

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ﴾

“And Munammad is *no more than* a messenger.” (3:144)

﴿وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً﴾

“And they say, ‘The fire will not touch us *except* for a counted number of days.’” (2:80)

﴿لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي﴾

“Who do not (even) know (what is written in) the book (their religion is nothing) *but* hearsay (idle tales or lies).” (2:78)

﴿لَا تَعْبُدُونَ إِلَّا اللَّهَ﴾

“Do not serve anyone *except* Allah.” (2:83)

﴿ثُمَّ تَوَلَّيْتُمُ إِلَّا قَلِيلًا﴾

“Then you turned back *except* a few among you.” (2:83)

Chapter 53

ABSOLUTE NEGATION

لَا لِنَفْيِ الْجِنْسِ

﴿لَا إِلَهَ إِلَّا اللَّهُ﴾

“There is no god except Allah.” (37:35)

﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى﴾

“This is the book in which there is *nothing* doubtful. (2:2)

1. The لَا in the above examples is used for total negation.
2. It is absolute denial of the species in the circumstance(s) defined by the sentences.
3. There will be no *nunna* (تَنْوِينٌ) on the common noun following the لَا لِنَفْيِ الْجِنْسِ.
4. This لَا precedes a common noun and makes it accusative (الْمَنْصُوبُ).

5. The predicate of the sentence will be nominative (الْمَرْفُوعُ).
For example:

﴿لَا إِلَهَ إِلَّا هُوَ﴾

“There is *no* god except Him.” (2:163)

Examples:

﴿أُولَئِكَ لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ﴾

“There is *no* portion in the hereafter.” (3:77)

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

“Allah, there is *no* god except Him, the Ever Living, the Eternally Existing.” (2:255)

﴿فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ﴾

“Then there is *no* approaching (your wives), *nor* transgression *nor* disputing during the Hajj.” (2:197)

﴿وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

“And *nothing* less than that *nor* greater but it is (recorded) in a clear record.” (10:61)

﴿لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا﴾

“We *do not* have knowledge except of that which You taught us.” (2:32)

﴿لَا جُنَاحَ عَلَيْكَ﴾

“There is *no* sin on you.” (2:236)

Chapter 54

THE NOUN OF PLACE AND TIME

إِسْمُ الْمَكَانِ وَالزَّمَانِ

1. Noun of place expresses the place where the action of the verb is committed.
2. Noun of time expresses the time or occasion of that action.
3. These nouns are on the pattern of one of the following:

♦ مَفْعَلٌ

مَجْلِسٌ – Gathering

مَنْزِلٌ – Destination

مَسْجِدٌ – Mosque

مَشْرِقٌ – East

♦ مَفْعَلٌ

مَذْهَبٌ – Religion

مَقْتَلٌ – Battle-field

مَطْلَعٌ – Time of rising

مَجْمَعٌ – Place of meeting/Junction

♦ مَفْعَلَةٌ

مَقْبَرَةٌ – Tomb

مَشْتَمَةٌ – Left side

4. Mostly, when the *harakah* of the second radical in the imperfect form bears a *dammah* (يَفْعُلُ) then the noun for time or place will be on the pattern of مَفْعَلٌ.

Example:

مَقْتُلٌ → يَقْتُلُ

He kills/will kill Battle field

5. When the *harakah* of the second radical in the imperfect form bears a *kasrah* (يَفْعِلُ) then the noun for time or place will be on the pattern of مَفْعِلٌ.

Example:

مَجْلِسٌ → يَجْلِسُ

He sits/will sit Gathering

6. Sometimes though the second radical of the imperfect bears *dammah* (يَفْعُلُ), the noun of time or place will be on the pattern of مَفْعِلٌ.

- مَسْجِدٌ → يَسْجُدُ : سَجَدَ – Mosque
 مَشْرِقٌ → يَشْرِقُ : شَرَقَ – East
 مَطْلَعٌ → يَطْلُعُ : طَلَعَ – Place of rising
 مَغْرِبٌ → يَغْرُبُ : غَرَبَ – West

7. The plural of both the patterns for masculine and feminine will be on the pattern of مَفَاعِلُ.

مفرد Singular	مثنى Dual	جمع Plural
مَسْجِدٌ A mosque	مَسْجِدَانِ Two mosques	مَسَاجِدُ Mosques
مَقْتَلٌ A battle field	مَقْتَلَانِ Two battle fields	مَقَاتِلُ Battle fields

8. The passive participle (مَفْعُولٌ) of the derived verbs is considered as the noun of place and time.

Example:

- مُدْخَلٌ → أَدْخَلَ – Entrance
 مُقَامٌ → أَقَامَ – Place
 مُصَلًّى → صَلَّى – Place of prayer
 مُنْقَلَبٌ → انْقَلَبَ – Place of turmoil
 مُسْتَوْدَعٌ → اسْتَوْدَعَ – Warehouse, Storehouse

Examples:

﴿وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مُوَاَصِدٍ﴾

“And We indeed made the children of Israel settle down a real *settling*” (10:93)

﴿وَنُدْخِلُكُمْ مَدْخَجًا كَرِيمًا﴾

“And We will make you to enter an *honored entry*.” (4:31)

﴿لِكُلِّ نَبَأٍ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ﴾

“For every news there is a (*fixed*) *place/time*, and you will come to know.” (6:67)

﴿فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ﴾

“Then (appointed for you) a *place/time for staying* (life) and a *place/time for departure* (death).” (6:98)

﴿لِيَدْخِلَنَّهُمْ مَدْخَلًا يَرْضَوْنَهُ﴾

“He will definitely make them enter an *entry*, with which they will be pleased.” (22:59)

﴿وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا﴾

“And I can never find besides Him, (*any source of*) *refuge*.” (72:22)

﴿وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَىٰ حِينٍ﴾

“And there is a *place of stay* and *provision* for you in the Earth till a time.” (7:24)

﴿وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ﴾

“And who is more unjust than one who prevents (people from) the *mosques* of Allah.” (2:114)

Chapter 55

NOUN OF INSTRUMENT

إِسْمُ الْأَلَةِ

1. The noun of instrument describes the instrument with which the action of the verb is carried out.
2. It begins with the letter م as the noun of place and time, but the م bears *kasrah* (◡) instead of *fatha* (◄).
3. These nouns are on the pattern of one of the following:

♦ مَفْعَالٌ

فَتَحَ → مِفْتَاحٌ

To open Keys

صَبَحَ → مِصْبَاحٌ

Morning Lamp

وَزَنَ → مِيزَانٌ

To weigh Balance

♦ مِفْعَلَةٌ

♦ مِفْعَلٌ

The plurals of مِفْعَلَةٌ, مِفْعَالٌ and مِفْعَلٌ are on the pattern of مَفَاعِيلُ and مَنَاعِلُ.

Examples:

﴿مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ﴾

“The Parable of His Light is as if there were a Niche and within it a Lamp.” (24:35)

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾

“And with Him are the *keys* of the unseen, no one knows it but He.” (6:59)

﴿وَأَقِمْوْا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ﴾

“And establish the balance in a just manner and do not reduce the *balance*.” (55:9)

﴿فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ﴾

“Then as for him whose *weights* (of good deeds) are heavy.” (101:6)

Chapter 56

KINDS OF FEMININE GENDER

أَقْسَامُ الْمَوْثَّ

There are two genders in Arabic – Masculine (الْمَذَكْرُ) and Feminine (الْمَوْثَّ).

Except for the following categories of words, all other words indicate masculine gender.

1. Words that are feminine by meaning.

بِنْتٌ – A Girl

إِمْرَأَةٌ – A Woman

أُمٌّ – A Mother

﴿وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ﴾

“And the wife of Firawn said, ‘Comfort of the eye for me and you,’” (28:9)

﴿وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ﴾

“So We communicated to the *mother* of Musa, ‘Suckle him.’” (28:7)

2. Words ending with “ة” (الْتَاءُ الْمَرْبُوطَةُ).

Example:

جَنَّةٌ – Paradise

صَلَاةٌ – Prayer

زَكَاةٌ – Charity

زَلَّةٌ – Humiliation

أُمَّةٌ – Community

﴿وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا﴾

“And on the Day when We will raise a witness from every community.” (16:84)

﴿وَإِذَا الْجَنَّةُ أُنْزِلَتْ﴾

“And when the Garden is brought near.” (81:13)

Feminine nouns are also formed by adding “ة” (الْتَاءُ الْمَرْبُوطَةُ) to masculine nouns and adjectives as can be seen from the following:

مُسْلِمَةٌ → مُسْلِمٌ – Muslim woman

إِبْنَةٌ → إِبْنٌ – Girl

كَبِيرَةٌ → كَبِيرٌ – Big

لَيْلَةٌ → لَيْلٌ – Night

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾

“We certainly sent it down during the *night* of Al-Qadr.”
(97:1)

﴿وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾

“And this is certainly *difficult* except for the humble ones.” (2:45)

Though some words end with “ ة ”, they are considered masculine such as:

خَلِيفَةٌ – Vicegerent/Successor

﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

“I am going to make a *successor* in the Earth.” (2:30)

3. Words ending with “ ء ” (الْأَلِفُ الْمَمْدُودَةُ)

Examples:

حَضْرَاءُ – Green

سَوْدَاءُ – Black

بَيْضَاءُ – White

حُمْرَاءُ – Red

صَفْرَاءُ – Yellow

سَمَاءُ – Sky

﴿وَإِذَا السَّمَاءُ كُشِطَتْ﴾

“And when the *sky* has its covering removed.” (81:11)

﴿إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوُثُهَا تَسُرُّ النَّظِيرِينَ﴾

“A yellow colored cow, its color should be intensely yellow, delighting those who look at it.” (2:69)

Though some words end with اء, they are considered masculine. For example:

عُلَمَاءُ – Learned

فُقَرَاءُ – Poor

شُهَدَاءُ – Martyrs

﴿وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ﴾

“And call your witnesses besides Allah.” (2:23)

﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ﴾

“Alms are only for the poor and the needy.” (9:60)

4. Words ending with ى i.e. الْأَلِفُ الْمَقْصُورَةُ

Example:

كُبْرَى – Big

بُشْرَى – Good news

﴿وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا﴾

“And the good news came to him, he began to plead with Us.” (11:74)

5. Words feminine by convention like geographical names of towns, villages, countries, etc such as:

مِصْرُ - Egypt

الرُّومُ - Rome

﴿وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِأَمْرَأَتِهِ﴾

“And the *Egyptian* who purchased him said to his wife.”
(12:21)

﴿غَلِبَتِ الرُّومُ﴾

“The *Romans* have been defeated.” (30:2)

6. Parts of the body that are in pairs.

يَدٌ - Hands

عَيْنٌ - Eyes

رِجْلٌ - Feet

أُذُنٌ - Ears

7. Names given to fire.

جَهَنَّمَ, نَارٌ, سَعِيرٌ, جَحِيمٌ, سَقَرٌ

﴿وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ﴾

“And you will not be questioned about the inhabitants of the *Hellfire*.” (2:119)

﴿سَأُصْلِحُ لَكَ سَقَرًا﴾

“I will make him enter *Hell*.” (74:26)

8. Names given to wind.

سَمُومٌ - Scorching wind

صَرْصَرٌ - Furious and intensely cold wind

رِيحٌ - Wind

عَاصِفٌ - Violent wind

﴿فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ﴾

“So We sent a furious *wind* on them during the days of loss.” (41:16)

﴿كَرَّمَادٍ أَشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ﴾

“On which the *wind* blows hard on a stormy day.” (14:18)

8. Certain other nouns are also considered feminine.

أَرْضٌ - Earth

شَمْسٌ - Sun

نَفْسٌ - Self

خَمْرٌ - Wine

بَيْتٌ - Well

دَارٌ - House

نَارٌ - Fire

﴿وَالشَّمْسِ وَضُحَاهَا﴾

“By the *sun* and its light.” (91:1)

﴿نَارٍ حَامِيَةٍ﴾

“(It is a) very hot *fire*.” (101:11)

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا﴾

“When the *Earth* is quaked with its quaking.” (99:1)

﴿وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ﴾

“No! And I do swear by the self-accusing *soul* (the conscience).” (75:2)



Chapter 57

CONDITIONAL SENTENCES

الْجُمْلُ الشَّرْطِيَّةُ

There are two parts in a conditional sentence - The Condition or Protasis (فِعْلُ الشَّرْطِ) and Apodosis (جَوَابُ الشَّرْطِ / جَزَاءُ الشَّرْطِ).

In a verbal sentence, sometimes the protasis (فِعْلُ الشَّرْطِ) and the apodosis (جَوَابُ الشَّرْطِ) have the verb in the perfect or jussive mood.

﴿إِنْ نَصُرُوا اللَّهَ يَنْصُرْكُمْ﴾

“If you help Allah, He will help you.” (47:7)

A conditional sentence is introduced by one of the following particles.

إِنْ If	إِذَا When	لَوْ If	مَنْ Who / Whom / Whoever	مَهْمَا Whatever
أَيُّ Which/ Which ever	لَمَّا When	مَا What	أَيْنَ Where	—

1. إِنْ (if) is used to begin the sentence.

﴿وَأِنْ تَعُودُوا نَعُدْ﴾

“And if you return then We (too) will return.” (8:19)

When إِنْ is preceded by لَ, it means indeed if/ certainly if.

﴿لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَأَهْجُرَنِي مَلِيًّا﴾

“If you do not desist I will definitely stone you, now go away from me for a long time.” (19:46)

﴿وَلَئِنْ لَمْ يَفْعَلْ مَا أَمُرُّهُ لَيُسْجَنَنَّ﴾

“And if he does not do what I command him to do, he will definitely be imprisoned.” (12:32)

Note: إِنْ when followed by إِلَّا is merely a negative particle.

﴿إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى﴾

“It is nothing but a communication, communicated.” (53:4)

2. إِذَا and إِنْ are said to be likely or possible conditions. In the likely conditional sentence, the فِعْلُ الشَّرْطِ and the جَوَابُ الشَّرْطِ can be the perfect or the jussive.

﴿فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ﴾

“So when the fear comes, you see them looking at you.” (33:19)

﴿فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالسِّنَةِ﴾

“Then when the fear goes away, they meet you with sharp tongues.” (33:19)

3. The unlikely condition is introduced by the conjunction لَوْ.

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً﴾

“And had your Fosterer willed He would have made mankind a single community.” (11:118)

﴿لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ﴾

“If We had sent down this Quran on a mountain, you would have seen it fallen down splitting asunder due to the fear of Allah.” (59:21)

An unlikely negative condition is often expressed by لَوْلَا (if not/had not)

﴿وَلَوْلَا أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ﴾

“And if Allah had not decreed exile for them.” (59:3)

﴿وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ بِبَعْضٍ﴾

“And had Allah not repelled some human beings with others.” (2:251)

Examples:

﴿وَإِنْ أَرَدْتُمْ أَن تَسْبِدَآلَ زَوْجٍ﴾

“And if you intend to exchange one wife in the place of another.” (4:20)

﴿وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ﴾

“*And if good befalls them they say, 'This is from Allah.'*”
(4:78)

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾

“*So whoever does good equivalent in weight, even to a small particle, will see it.*” (99:7)

﴿وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ﴾

“*And whoever does not believe in it, then those are the persons who are the losers.*” (2:121)

﴿مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾

“*Whoever does evil, he will be requited with it.*” (4:123)

﴿وَمَنْ يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا﴾

“*And whoever does that, he will meet (the punishment of his) sin.*” (25:68)

﴿وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ ءَايَةٍ لِّتَسْحَرَنَا بِهَا﴾

“*And they said, 'Whatever sign you may bring to us, to influence us with its magic, we will not believe in you.'*”
(7:132)

﴿أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ﴾

“*(By) whichever (name) you call (Him), His are the best names.*” (17:110)

﴿فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ﴾

“So when he provided them with their provision.” (12:70)

﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ﴾

“And whatever good you do Allah knows it.” (2:197)

﴿أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ﴾

“Wherever you be, death will catch you up, even if you are in towers raised high.” (4:78)

﴿أَيْنَ شُرَكَاءُكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ﴾

“Where are those whom you claimed (that they were Our) partners?” (6:22)



Chapter 58

/INNA AND ITS SISTERS

إِنَّ وَأَخَوَاتُهَا

The following particles are called إِنَّ وَأَخَوَاتُهَا.

إِنَّ	أَنَّ	كَأَنَّ	لَكِنَّ	لَيَتَّ	لَعَلَّ
Certainly	Certainly	Like that	But	Would that	May/perhaps

1. When nouns are preceded by these particles they are in accusative case and the predicate is in nominative case. These particles are found in a nominal sentence and give *fatha* (ـَ) to the noun that follows it and *dammah* (ـُ) to its predicate.
2. إِنَّ and أَنَّ both are used to emphasize the meaning of the predicate but إِنَّ comes in the beginning of the sentence while أَنَّ comes between the sentence.
3. إِنَّ is always found in the beginning of a sentence.

﴿إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ﴾

“Allah is *certainly* Protectively Forgiving, Merciful.”
(16:18)

﴿إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

“Allah *certainly* has power over everything.”(2:20)

4. قَالَ always follow the verb قَالَ and its forms such as قَالَتْ, قِيلَ, قُلْ, يَقُولُ.

﴿قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ﴾

“He says that it is a cow which is neither old nor (very) young.” (2:68)

Examples:

﴿قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ﴾

“Say, ‘Grace is *certainly* in the hand of Allah.’” (3:73)

﴿وَمَا كَفَرَ سُلَيْمَانُ وَلَئِنَّ الشَّيَاطِينَ كَفَرُوا﴾

“And Sulaiman did not reject *but* the devils rejected.”
(2:102)

﴿وَلَئِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾

“*But* the punishment of Allah will be severe.” (22:2)

﴿لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا﴾

“You do not know, perhaps Allah *may* bring about an event (of reunion) after that.” (65:1)

Chapter 59

KAANA AND ITS SISTERS

كَانَ وَأَخَوَاتُهَا

The following particles are called **كَانَ وَأَخَوَاتُهَا**.

كَانَ Was	صَارَ To become	أَصْبَحَ To become, to enter/do in the morning	مَا زَالَ Increasingly, continuously	أَضْحَى To enter the dawn
لَيْسَ Not	بَاتَ To become, to pass the night	أَمْسَى To become, to enter, to do in the evening	مَا دَامَ Forever, continuously	ظَلَّ Remain, to be, continue

These verbs give *dammah* (ـُ) to its noun and *fatha* (ـَ) to its predicate.

Examples:

﴿ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا ﴾

“Ibrahim *was* neither a Jew nor a Christian.” (3:67)

﴿ وَأَصْبَحَ قُورَاقُ أُمِّ مُوسَىٰ فَارِغًا ﴾

“And the heart of Musa’s mother *became* void (of patience).” (28:10)

﴿ ظَلَّ وَجْهُهُ مُسْوَدًّا ﴾

“His face is *shadowed* black.” (16:58)

﴿ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴾

“*Is not* Allah the Best Judge, of all the judges?” (95:8)

Chapter 60

THE ACCUSATIVE – I

الْمَنْصُوبَاتُ

Objects – الْمَفَاعِيلُ

The objects of the verb are in the accusative case i.e. حَالَةُ النَّصَبِ.

There are five kinds of objects:

I. DIRECT OBJECT – الْمَفْعُولُ بِهِ:

It is used as the direct object of a verb.

Examples:

﴿مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ﴾

“Who created *the skies* and *the Earth*.” (29:61)

﴿فَمَنْ حَجَّ الْبَيْتَ﴾

“So whoever is on a pilgrimage (Hajj) to *the house* (Ka’bah).” (2:158)

﴿وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا﴾

“And when We will We can bring in their place (*others*) like *them*, changing (completely).” (76:28)

﴿وَأَنْزَلَ الْفُرْقَانَ﴾

“And He has sent down *the distinction* (between right and wrong, the Qur'an).” (3:4)

Some verbs take two or more objects.

﴿وَعَايَنَهُمْ بَِيِّنَاتٍ مِنَ الْأَمْرِ﴾

“And We gave *them* clear explanations of the (religious) affair.” (45:17)

﴿إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾

“We have made *it* an Arabic Qur'an that you may understand.” (43:3)

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ﴾

“And He taught *Adam* all names.” (2:31)

II. ABSOLUTE OBJECT – الْمَفْعُولُ الْمُطْلَقُ:

The absolute object is a verbal noun which is in the accusative case. It is used in three ways.

1. In the first case the absolute object is used to stress the verb. It is a verbal noun which can be of the same root verb used in the sentence. Some examples are given below.

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾

“We certainly opened for you (a way by giving you) a clear *victory*.” (48:1)

﴿وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا﴾

“And Allah caused you to grow from the earth (as a) *growth*.” (71:17)

﴿وَرَتَّلِ الْقُرْآنَ رَتِيلًا﴾

“And recite the Qur'an gradually (giving) *intervals*.” (73:4)

Sometimes the verbal noun, used as an absolute object, can be from a different root verb but of the same meaning such as:

﴿لَنْ يَضُرُّكُمْ إِلَّا أَذًى﴾

“They will not *harm* you except annoying (you).” (3:111)

2. In the second case the absolute object is used to know the number of times a work has been done.

Example:

﴿فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً﴾

“So that they (could) attack you with a *single* (sudden and united) attack.” (4:102)

3. In the third case the absolute object is used to describe how, the action was done. i.e. as an adverb.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ﴾

“O you who believe ! fear Allah as He ought to be feared.” (3:102)

III. OBJECT FOR TIME AND PLACE – الظَّرْفُ/الْمَفْعُولُ فِيهِ

Nouns which are used to show the time or place of an action are called الْمَفْعُولُ فِيهِ or الظَّرْفُ. These are also in the accusative case (حَالَةُ النَّصَبِ).

Examples:

﴿قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ﴾

“He replied, ‘I stayed for *a day* or part of a day.’” (2:259)

﴿دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا﴾

“I invited my people (towards You) *night* and *day*.” (71:5)

﴿قَالَ إِنِّي تَبْتُ الْحَنَ﴾

“He says, ‘Now I repent.’” (4:18)

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

“He knows that which is *before* them and that which is *behind* them.” (2:255)

Some accusatives may be expressed by prepositional phrases.

خَلْفَ – behind	فَوْقَ – above
تَحْتَ – beneath/under	قَبْلَ – before
بَعْدَ – after	وَرَاءَ – behind
أَمَامَ – in front of	أَسْفَلَ – lower

Examples:

﴿وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا﴾

“And We have made a barrier *before* them and a barrier *behind* them.” (36:9)

﴿فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا﴾

“Then she was called from *beneath* her, 'Do not grieve, your Fosterer has made a rivulet *beneath* you.’” (19:24)

﴿وَالرَّكْبُ أَسْفَلَ مِنْكُمْ﴾

“And the caravan was on your *lower side*.” (8:42)

﴿وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا﴾

“Because there is a king who is *after them* (and) he takes every boat by force.” (18:79)

﴿فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ﴾

“So he began (the search) with their sacks *before* (searching) the sack of his brother.” (12:76)

IV. OBJECT FOR AIM OR PURPOSE –

الْمَفْعُولُ لِأَجْلِهِ / الْمَفْعُولُ لَهُ

الْمَفْعُولُ لَهُ is also a verbal noun which is in the accusative case. It expresses the reason of an action of a verb.

Examples:

﴿كَأَلَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ﴾

“Like him who spends his wealth *to be seen* by people.” (2:264)

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ﴾

“And do not kill your children *for fear of* poverty.” (17:31)

﴿لَا يَسْتَلُوتُ النَّاسَ إِمْلَاقًا﴾

“They do not beg from people, *being troublesome by demanding frequently.*” (2:273)

﴿وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ﴾

“And among human beings is he who sells himself *seeking the pleasure of Allah.*” (2:207)

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَلُوا نِعْمَتَ اللَّهِ كُفْرًا﴾

“Did you not see those who exhibit *ingratitude* in exchange for Allah’s favors?” (14:28)

﴿فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا﴾

“Then Firawn and his army followed them in *rebellion and transgression.*” (10:90)

﴿يَجْعَلُونَ أَصْبِعَهُمْ فِي ءَاذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ﴾

“They thrust their fingers in their ears (because of) the *fear* of death from the thunder-claps.” (2:19)

V. OBJECT FOR DENOTING MEANING OF “WITH” –

الْمَفْعُولُ مَعَهُ

The particle “و” is used to give the meaning of مَعَ (with). The object which follows و will be in an accusative case (حَالَةُ النَّصَب).

﴿فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً﴾

“Now you make a collective ‘decision in your affair *along with* your (presumed) partners (of Allah) then do not let your affair be dubious to you.” (10:71)

Chapter 61

THE ACCUSATIVE – II

الْمَنْصُوبَاتُ

نَحوُ الحَالِ – Noun for State

The word الحَالُ is a peculiarly Arabic construction. It is used to describe the condition or circumstances at the time of the action of the main verb and the circumstance of the subject or object or both.

الحَالُ is a common noun (الْمَنْصُوبَةُ) in the accusative form. The subject of the intransitive verb (الْمَنْصُوبَةُ) and the object of the transitive verb (الْمَنْصُوبَةُ) is called دُو الحَالِ and it is usually a proper noun, المَعْرِفَةُ.

For example:

﴿وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا﴾

“And We will gather them on the Day of Resurrection on their faces, *blind* and *dumb* and *deaf*.” (17:97)

﴿رَبِّ أَرْحَمُهُمَا كَمَا رَبَّيْنِي صَغِيرًا﴾

“My Fosterer! Have mercy on them in a manner similar to the manner in which they fostered me *when I was a small (child).*” (17:24)

﴿ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا﴾

“Then We appoint Hell for him, he will enter it *disgraced, driven away.*” (17:18)

﴿رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا﴾

“My Fosterer! I vow to you that which is in my womb to *be set free (for your service).*” (3:35)

﴿وَأَمَّا مَنْ جَاءَكَ يَسْعَى﴾

“And as for him who comes to you *striving hard....*” (80:8)

﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾

“And when they see any commerce or pastime, they disperse towards it and leave you *standing.*” (62:11)

﴿فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ﴾

“So he went away from there *fearfully vigilant.*” (28:21)

﴿وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا﴾

“And he will return *happily* to his class of people.” (84:9)

﴿وَلَوْ أَعْلَىٰ أَدْبَرِهِمْ نُفُورًا﴾

“They turn on their backs in *hatred.*” (17:46)

﴿يَنْفِيوْا ظِلَّهُ، عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ﴾

“(How) their shadows return from right and left *bowing down* to Allah while they are humbly (following His laws)?” (16:48)

Sometimes when “وَ” is used between sentences it is called *وَإِوَالْحَال* meaning “while”. The second sentence is a nominal sentence and forms a structure of *حَال*. Such a sentence is called *الْجُمْلَةُ الْحَالِيَّةُ*.

Example:

﴿لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ﴾

“Do not go near worship (*salat*) when you are intoxicated (not conscious).” (4:43)

﴿وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ﴾

“And how can you take it (back) when one of you has gone into the other.” (4:21)

وَإِوَالْحَال is dropped when a verbal sentence follows. For example:

﴿وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَنْقُومِ اتَّبِعُوا الْمُرْسَلِينَ﴾

“And a man came *running* from a distant (part) of the city, he said, ‘O my people! Follow the messengers.’” (36:20)

THE SPECIFICATION — اَلتَّمْيِيزُ

The specification اَلتَّمْيِيزُ is an indefinite accusative noun which is used to clarify what is not clear by the verb of the sentence. It usually explains the verb and may express weight, number, measure or other kind of specification. It is in accusative case حَالَةُ التَّصْبِ, and may also be called اَلْمُمَيِّزُ. It answers to the question what/how many?

﴿رَبِّ زِدْنِي عِلْمًا﴾

“My Fosterer! Increase me in *knowledge*.” (20:114)

﴿أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا﴾

“I have more *wealth* than you and I am mightier in the *party* (of followers).” (18:34)

﴿إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا﴾

“We certainly do not waste the reward of him who does *good work*.” (18:30)

﴿إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ قِيلًا﴾

“The rising at night (for righteous work) certainly gives rise to more *strength of co-ordination* and firmly established *speech*.” (73:6)

﴿مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا﴾

“Those who were more severe than him in *strength* and more in *collection* (of people/ wealth).” (28:78)

﴿إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا﴾

"I saw eleven *planets*." (12:4)

﴿وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا﴾

"And you see people enter the religion of Allah in *troops*." (110:2)

﴿فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا﴾

"So he stayed among them for a thousand years less fifty *years*." (29:14)

﴿وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً﴾

"And We appointed for Musa thirty *nights*." (7:142)

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا﴾

"The number of months with Allah is certainly twelve *months* (in a year)." (9:36)

﴿وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

"But those who believe are strongest in *love* for Allah." (2:165)

﴿وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً﴾

"And who is better than Allah in *coloring*." (2:138)

The noun following كَمْ (how much/ how many) is in the singular accusative case. كَمْ can also be used to show that the object has a large number. In this case, كَمْ will not be an

interrogative, questioning the number but will take the noun following it in the genitive case as in the following *ayats*:

﴿وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا﴾

“And a great number of cities, We destroyed.” (7:4)

﴿وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً﴾

“And a great number of towns, which were unjust we destroyed.” (21:11)

The noun following the numerals will be التَّمْيِيزُ. Their plurals will be possessed (المُضَافِ إِلَيْهِ) and in the genitive case like the following:

﴿وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ﴾

“And the sea (were ink) with seven more *seas* added to it.” (31:27)

The noun counted after the number 13 to 99 is singular and in the accusative case.

Example

﴿لَهُ تِسْعٌ وَتِسْعُونَ نَجْمَةً﴾

“He has ninety nine *ewes*.” (38:23)

From hundred onwards, the counted object التَّمْيِيزُ is genitive and singular like in the verse:

﴿فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ﴾

“In every ear a hundred *grains*.” (2:261)

Chapter 62

PARTICLES OF CONJUNCTION

أَدَوَاتُ التَّصْرِيفِ

Particles which link words in sentences are called conjunctions. They are:

Conjunction	Meaning	Notes
وَ	And	وَإَوْعَظُف - links one sentence to another or a noun to another noun.
	While	وَإَوْالْحَال - comes between two sentences the second of which is a nominal sentence.
فَ	Then	It implies a close connection between sentences before and after it.
أَوْ	Or	To express doubt, or give choice of one among few mentioned deeds.

أَمْ	Whether	For determination of one among few choices when the first object is preceded by hamza (أ).
إِذْ	When / since/ after/ because	It is used with nominal or verbal sentences and refers to something of the past.
إِذَا	When/ if	It usually indicates a time related to the present or future.
ثُمَّ	After that/ then/ there upon	It often introduces sentences without a preliminary و or ف.
حَتَّى	Until/ even up to	Used to indicate the termination of an object
لَكِنَّ / لَكِنْ	But	لَكِنْ is followed by a verb and لَكِنَّ is followed by a noun in the accusative e.g. and as prefixed to pronouns (لَكِنَّهُمْ، لَكِنَّهَا، لَكِنِّي، لَكِنَّكُمْ).
إِمَّا	Either...or	When used twice in a sentence, it gives the meaning of "either....or...."
أَمَّا	As for	It is followed by a nominative, the predicate of which is always introduced with a ف.

Examples:

﴿فَلَا رَفَثَ وَلَا فُسُوفَ وَلَا جِدَالَ فِي الْحَجِّ﴾

“Then there is no approaching (your wives), *nor* transgression *nor* disputing during the Hajj.” (2:197)

﴿وَأَتُوا النِّسَاءَ صَدُقَتِهِنَّ﴾

“And give their dowries to the women as a free gift.” (4:4)

﴿وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ﴾

“And how can you take it (back) *when* one of you has gone into the other?” (4:21)

﴿فَلَلْقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَتٍ﴾

“Then Adam received (some) words from his Fosterer.” (2:37)

﴿فَتُخْرِجُوهُ لَنَا إِن تَتَّبِعُونَ إِلَّا الظَّنَّ﴾

“Then bring it out for us, you follow nothing but conjecture.” (6:148)

﴿وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ﴾

“And do not shave your heads *until* the offering reaches its destination,” (2: 196)

﴿فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

“And whoever among you is sick *or* has an ailment of the head, then (he should effect a) ransom by fasting *or* (giving) charity *or* sacrificing.” (2:196)

﴿وَأِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخَفُّوهُ يَحَاسِبْكُمْ بِهِ اللَّهُ﴾

“And whether you manifest that which is in your souls *or* hide it, Allah will call you to account for it.” (2:284)

﴿هَلْ هُنَّ كَشَفَتْ ضَرَّةَ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هِيَ مُمَكِّنَتْ رَحْمَتَهُ﴾

“If Allah intends to harm me, could they remove from me His harm, *or* if He intends to be merciful to me, could they withhold from me His mercy?” (39:38)

﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ﴾

“Do you think that you will enter the garden while there has not yet come upon you the like of (that which came upon) those who passed away before you?” (2:214)

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ﴾

“Or do they say, ‘He has invented it.’ Say, ‘(If any human being can invent it) then bring one chapter like it.’” (10:38)

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

“And *when* your Fosterer said to the angels, ‘I am going to make a successor in the Earth.’” (2:30)

﴿إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ﴾

“*When* they said to their people, ‘We are free of you and that which you worship besides Allah.’” (60:4)

﴿ قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴾

“He said, ‘Do you know what you did with Yusuf and his brother *while* you were ignorant.’” (12:89)

﴿ إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴾

“*When* the Earth is quaked with its quaking.” (99:1)

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴾

“*When* Allah’s help and the victory comes.” (110:1)

﴿ وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَءَابَاؤُنَا آيِنًا لَمُخْرَجُونَ ﴾

“And those who do not believe say, ‘What! *When* we become (part of the) soil and our fathers (too), will we be brought out?’” (27:67)

﴿ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴾

“*Again*, no, you will know.” (102:4)

﴿ ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا ﴾

“That is because they believed *then* became infidels.” (63:3)

﴿ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴾

“Peace! It is *till* the appearance of dawn.” (97:5)

﴿لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

“You will never attain righteousness *unless* you spend from that which you love.” (3:92)

﴿فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ

رَمَى﴾

“So you did not kill them *but* Allah killed them, and you did not throw when you threw *but* Allah threw.” (8:17)

﴿قَالُوا بَلَىٰ وَلَكِنَّ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ﴾

“They will say, ‘Why not, *but* the statement of punishment has become binding on the infidels.’” (39:71)

﴿فَأَمَّا مَنْ بَعْدُ وَإِنَّمَا فِدَاءُ﴾

“Then afterwards, *either* show favor *or* ransom (them).” (47:4)

﴿أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ﴾

“*As for* the boat, it belongs to poor people.” (18:79)

﴿وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ﴾

“And *as for* the young man, his parents are believers.” (18:80)

Chapter 63

INTERJECTIONS

صِيغَةُ التَّعَجُّبِ

THE VOCATIVE – أَدَوَاتُ النَّدَاءِ

Particles which are used to call or address someone are vocative particles. They are called أَدَوَاتُ النَّدَاءِ and are as follows:

يَا	O ! (masculine and feminine)
يَا أَيُّهَا	O ! (masculine)
يَا أَيَّتُهَا	O ! (feminine)

1. When يَا is followed by a noun in the singular, it will be in the nominative case. This noun will be without تَنْوِين (nunation) and without the article 'أَلْ'.
2. As we have said earlier, the vocative particle is called حَرْفُ النَّدَاءِ and the one who is called is مُنَادَى.

Example:

﴿يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا﴾

“O Ibrahim, keep away from this.” (11:76)

3. If the مُنَادَى (one who is called) is مُصَاف (possessed), then it will be in the accusative case like:

﴿يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ﴾

“O owners of the book! Why do you not believe in the signs of Allah.” (3:70)

4. Sometimes the first person singular passive pronoun *يَا* which follows a noun is omitted and replaced by a *kasrah* (ـِ) or “ تِ ” to denote emotional feelings towards the addressed one.

Example:

﴿قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ﴾

“He said. ‘O My father! do what you have been commanded (to do).’” (37:102)

Sometimes the vocative *يَا* is omitted along with the pronoun like in ر:

﴿قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا﴾

“He said, ‘My Fosterer! I invited my people (towards You) night and day.’” (71:5)

5. The vocative يَا أَيُّهَا is used for masculine and يَا أَيَّتُهَا for feminine gender. The nouns which follow these vocatives are in the nominative case and preceded by the article 'ال'.

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ﴾

"O mankind! Serve your Fosterer Who created you."
(2:21)

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾

"Say, 'O Infidels!'" (109:1)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾

"O you who believe! Seek help through patience and worship (salat)." (2:153)

﴿يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ﴾

"O you peaceful soul!" (89:27)

6. To address a gathering يَا أَيُّهَا is used like in the following ayat.

﴿وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ﴾

"And turn to Allah all together, O believers!" (24:31)

7. For the purpose of prayer, instead of حَرْفُ النِّدَاءِ the vocative particle,

'م' is suffixed to Allah like in:

﴿سُبْحَنَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ﴾

“You are glorified (above all) *O Allah*, and their greeting therein will be ‘Peace.’” (10:10)

8. To express feelings of affections, يَا is followed by a verbal noun or a nominal sentence as in the following:

﴿قَالَ يَبَشِّرْ هَذَا غُلَامٌ﴾

“He said, ‘*O good news!* Here is a youth,’” (12:19)

﴿وَقَالَ يَا سَفَى عَلَى يُونُسَ﴾

“He said, ‘*O my sorrow* for Yusuf.’” (12:84)

9. Sometimes حُرُوفُ النِّدَاءِ is omitted. Some examples are listed below.

﴿يُونُسُ أَعْرِضْ عَنْ هَذَا﴾

“*Yusuf*, turn away from this.” (12:29)

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً﴾

“*Our Fosterer!* Give us good in this world...” (2:201)

﴿رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا﴾

“*Our Fosterer!* Protectively forgive us our sins and our excesses in our affair.” (3:147)

OTHER PARTICLES OF INTERJECTION

الْأَدْوَاتُ الْآخَرَى لِلتَّعَجُّبِ

1. To express grief or anguish towards someone, the particle وَيْلٌ is always followed by لِ in an indirect speech. Example:

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾

“Sorrowful is the state of every slanderer, defamer.” (104:1)

﴿وَيْلٌ لِّلْمُطَفِّفِينَ﴾

“Sorrowful is the state of those who measure and weigh less than what is due.” (83:1)

In direct speech, لِ is replaced by the pronouns as وَيْلَكَ (Woe to you!) and وَيْلَنَا (Woe to us!).

2. وَيْلَكَ / أُولَاكَ are also used to express grief or anguish as in:

﴿وَيْلَكَ ءَامِنٌ إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾

“Sorrowful is your state, believe, Allah’s promise is certainly true.” (46:17)

﴿وَبِكَانُوا لَا يَفْلِحُ الْكَافِرُونَ﴾

“Ah! The ungrateful are not successful.” (28:82)

﴿أُولَىٰ لَكَ فَأُولَىٰ﴾

“Sorrow upon sorrow for you.” (75:34)

3. يَا وَيْلَتَى (with feminine ending ة instead of ي of the first person pronoun) is also used for the same type of expression.

﴿قَالَتْ يَوْنِلَيَّ ءَالِدٌ وَأَنَا عَجُوزٌ﴾

“She said, ‘*Sorrowful* is my state, shall I have a child when I am an old woman.’” (11:72)

4. يَالَيْتَ is used to express desire or wish after expressing some grief or anguish as in:

﴿وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا﴾

“And the infidel will say, ‘*I wish* I were dust.’” (78:40)

﴿قَالَتْ يَذِئْنَنِي مِمُّ قَبْلَ هَذَا﴾

“She said, ‘*I wish* I had died before this.’” (19:23)

﴿قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ﴾

“He said, ‘*I wish* my people could know.’” (36:26)

5. Some other words used for expressing grief are:

يَا حَسْرَتَا - حَسْرَتَنَا - حَسْرَاتٍ - يَا حَسْرَةَ

All these words come from the same root حَسَرَ.

﴿يَحْزَنُونَ عَلَى الْعِبَادِ﴾

“(Let there be) regret on My servants.” (36:30)

﴿قَالُوا يَحْزَنُونَ عَلَى مَا فَرَطْنَا فِيهَا﴾

“They say, ‘*Alas!* Our regrets on our neglecting it.’” (6:31)

﴿بِحَسْرَتِي عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ﴾

“My regrets on being negligent towards Allah’s side.” (39:56)

6. هَيْهَاتَ is used as بَعْدَ to express the distant or rare possibility of an occurrence. For example:

﴿هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ﴾

“Far, far is that which you are promised.” (23:36)

7. إِيْ gives the same meaning as نَعَمْ ‘yes’ but is always followed by a promise. For example:

﴿قُلْ إِيْ وَرَبِّيْ إِنَّهُ لَحَقُّ﴾

“Say, ‘Yes! And by my Fosterer, it is certainly true.’” (10:53)

8. بَلَى ‘yes’, ‘indeed’ answers with a certainty a question of doubt which contains a negative word. For example:

﴿أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا﴾

“Am I not your Fosterer? They said, ‘Why not, we bear witness.’” (7:172)

﴿رَعِمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعْتَوَّقَ بَلَى وَرَبِّي لَلْبَعَثِ﴾

“Those who do not believe, claim that they will never be raised (after their death). Say, ‘Why not! By my Fosterer! You will definitely be raised.’” (64:7)

9. إِنَّمَا and أَمَّا ‘only’ are words of restriction (حُرُوفُ الْحَصْرِ).

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ﴾

“Say, ‘I am a man like you. It is communicated to me that your God is One God.’” (18:110)

إِيَّا also gives the same meaning. For example:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِثُ﴾

“*You Alone* do we serve and (from) *You Alone* do we seek help.” (1:5)

﴿وَإِلَيَّ فَارْجِعُونِ﴾

“And then fear *Me alone*.” (2:40)

10. When إِنَّهُ and إِنَّهَا are used in the beginning of a sentence, it will mean “indeed” or “as a matter of fact”. (They do not give the literal meaning of the word i.e. indeed he, indeed she).

﴿إِنَّهُ لَا يَفْلَحُ الظَّالِمُونَ﴾

“The unjust will not be successful.” (6:21)

﴿فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى﴾

“Then certainly, the eyes are not blind but the hearts.” (22:46)

11. A word of warning is هَا meaning “Ah, be aware”.

﴿هَآأَنْتُمْ هَآؤَآءَ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ﴾

“Yes, you are those who disputed about that of which you had knowledge.” (3:66)

﴿هَآأَنْتُمْ أُولَآءِ تُحِبُّهُمْ وَلَا يُحِبُّونَكُمْ﴾

“Ah! You are those who love them but they do not love you.” (3:119)

Chapter 64

ADJECTIVES

الصفاتُ

Adjectives are words that describe the quality, color or defect of the other noun. They are usually derived from intransitive verbs which denote a state or condition, rather than an act.

There are certain patterns to denote an adjective.

1. فَاعِلٌ – Active participle (This is detailed in chapter 35).

صَالِحٌ – Righteous/good

عَالِمٌ – Knowledgeable

عَابِدٌ – Worshipper

﴿وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ﴾

“And I am not a *server* of that which you serve.” (109:4)

2. فَعِيلٌ

كَرِيمٌ – Noble

عَظِيمٌ – Great

رَحِيمٌ – Merciful

قَدِيرٌ – Powerful

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

“And Allah is the *All-Knowing*, the *All-Wise*.” (9:15)

﴿لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾

“For them there are ranks with their Fosterer and protective forgiveness and an *honored* provision.” (8:4)

3. فَعُولٌ

ظَلُومٌ – Great wrong-doer

عَفُورٌ – Forgiver

رءُوفٌ – Compassionate

﴿إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ﴾

“Man is certainly *unjust, ungrateful*.” (14:34)

﴿وَاللَّهُ عَفُورٌ رَّحِيمٌ﴾

“And Allah is *Protectively Forgiving, Merciful*.” (2:218)

﴿وَاللَّهُ رءُوفٌ رَّحِيمٌ﴾

“And Allah is *full of pity* for (His) servants.” (3:30)

4. فَعْلَانُ

غَضَبَانُ – Angry

رَحْمَانُ – Most gracious

﴿الرَّحْمَنُ الرَّحِيمُ﴾

“The *Beneficent*, the *Merciful*.” (1:2)

﴿فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ ۖ أَسَفًا﴾

“So, Musa returned to his people *angry* and (in) *grief*.”
(20:86)

5. فَعَالٌ

جَبَّارٌ – Strong/powerful

﴿الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ﴾

“The *Mighty*, the *Compeller*, the *Possessor of Greatness*.”
(59:23)

The pattern used for colors and defects are:

	مفرد Singular	مثنى Dual	جمع Plural
Masculine	أَفْعُلْ	أَفْعَلَانِ	فُعُلْ
Feminine	فَعْلَاءُ	فَعْلَوَانِ	فُعُلْ

Examples:

﴿حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾

“Until you can distinguish the *white* thread of the dawn from the *black* thread.” (2:187)

﴿تَخْرُجُ بَيَظًا مِّنْ غَيْرِ سُوءٍ ءَايَةٌ أُخْرَىٰ﴾

“It will come out *white* without (any) harm, another sign.” (20:22)

﴿وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَعَرَايِبُ سُودٌ﴾

“And in the mountains there are *white* and *red* layers, (and others) of different colors and (still others) intensely *black*.” (35:27)

﴿صُمٌّ بُكْمٌ عُمْىٰ فَهُمْ لَا يَرْجِعُونَ﴾

“*Deaf, dumb and blind*, therefore they cannot return (to the light).” (2:18)

Chapter 65

NOUN FOR PRE-EMINENCE

إِسْمُ التَّفْضِيلِ

It is a noun which is used to compare another noun. The comparison can be between two persons, things, groups or with one person to a group of people, etc. The noun of pre-eminence **إِسْمُ التَّفْضِيلِ** is of two types:

1. Comparative – **إِسْمُ الْمُقَارِنِ**
2. Superlative – **إِسْمُ التَّفْضِيلِ**

THE COMPARATIVE – **إِسْمُ الْمُقَارِنِ**

1. When two nouns are compared, the first noun which is called **المُفَضَّلُ** is greater in quality, quantity or relation to the second noun which is **المُفَضَّلُ عَلَيْهِ**. The particle used to compare is **مِنْ**.
2. The sentence structure is as below:

المُقَضَّلُ عَلَيْهِ + مِنْ + إِسْمُ التَّفْضِيلِ + الْمُقَضَّلُ

﴿وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ﴾

“And persecution is a greater (sin) than slaughter.” (2:217)

3. In a comparative sentence of Arabic مِنْ is used as against “than” in English.

Pattern of the noun of pre-eminence إِسْمُ التَّفْضِيلِ is as follows:

	مفرد Singular	مثنى Dual	جمع Plural
مذكر Masculine	أَفْعُلْ	أَفْعَلَانِ	فُعُلْ
مؤنث Feminine	فُعَلِي	فُعَلَيَانِ	فُعُلْ

4. These are formed from the three radicals and their pattern is the same as that of colors and defects. The following are some examples:

حَبِيبٌ – “beloved” → أَحَبُّ – “more beloved, dearer” is formed.

كَبِيرٌ – “great” → أَكْبَرُ – “greater” is formed.

5. The feminine of أَفْعُلْ is فُعَلِي but the form أَفْعُلْ is used for feminine comparative adjectives.

﴿إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا﴾

“The rising at night (for righteous work) certainly gives rise to *more strength* of co-ordination and firmly established speech.” (73:6)

6. If المُفَضَّل or عَلَيْهِ are singular, dual or plural in a sentence, the comparative (إِسْمُ الْمُقَارِنِ) used will be singular on the pattern of أَفْعُلُ such as:

﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾

“And We are *nearer* to him than his life vein.” (50:16)

Examples:

﴿لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ﴾

“The night of Al-Qadr is *better* than a thousand months.” (97:3)

﴿وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً﴾

“And who is *better* than Allah in coloring?” (2:138)

﴿وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ﴾

“And persecution is a *greater* (sin) than slaughter.” (2:217)

﴿يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ﴾

“He prays to him whose harm is *nearer* than his benefit.” (22:13)

THE SUPERLATIVE – اِسْمُ التَّفْضِيلِ

It means the highest degree of comparison between humans, animals and objects through which the superiority of one is shown against all the others.

There are two methods used to form the superlative.

1. اِسْمُ التَّفْضِيلِ is made definite by prefixing the article, اَلْ. During its formation we have to keep the gender and number in mind.

حَامِدُ الْاَكْبَرُ – Hamid is the greatest.

خَدِيجَةُ الْكُبْرَى -- Khadijah is the greatest.

الشُّهَدَاءُ الْاَكْبَارُ -- The greatest martyrs.

2. اِسْمُ التَّفْضِيلِ can be formed by using a possessive phrase. This type of formation takes place when the الْمُفْضَّلُ is the best in quality among a group of people possessing the same or different quality.

﴿وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ﴾

“And you are *the Best Judge* of (all) the judges.” (11:45)

﴿وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

“And He is *the Most Merciful* of the merciful ones.” (12:64)

﴿أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ﴾

“Is not Allah *the Best Judge*, of all the judges?” (95:8)

﴿وَهُوَ أَسْرَعُ الْحَاسِبِينَ﴾

“And He is *the Swiftest* in (settling) the account.” (6:62)

The comparative and superlative patterns are derived from three radicals as mentioned. Therefore we observe the change as:

كَبُرَ → أَكْبَرُ – Bigger

صَغُرَ → أَصْغَرُ – Smaller

In case of participles of the derived forms, words with more than three consonants, and words of the pattern أَفْعَلٌ, the comparative is formed either by أَكْثَرُ or أَشَدُّ followed by a noun in the accusative. For example:

أَبْيَضُ → أَشَدُّ بَيْضَاءَ

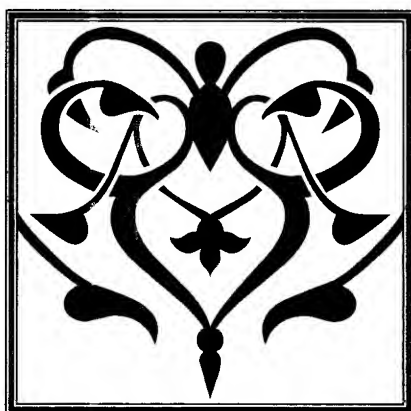
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﴿وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

“But those who believe *are strongest* in love for Allah.” (2:165)

﴿أَنَا أَكْثَرُ مِنْكَ مَالًا﴾

“I have *more* wealth than you.” (18:34)



Chapter 66

THE ELATIVE

إِسْمُ الْمُبَالِغَةِ

In إِسْمُ التَّفْضِيلِ there is comparison between nouns where as in إِسْمُ الْمُبَالِغَةِ the quality is not compared with others but is possessed within self and has great intensity.

Example:

﴿وَأَنَّ اللَّهَ عَلَّمُ الْغُيُوبِ﴾

“And (that) Allah is the Knower of the unseen?” (9:78)

The patterns for the elative are the same for masculine and feminine and sometimes “ ة ” (التاء المربوطة) is added. Some patterns are stated below:

Pattern	Example
فَعْلَانُ	رَحْمَانُ Most merciful

فَعِيلٌ	سَمِيعٌ One who listens (the best)
فَاعُولٌ	طَاغُوتٌ Tyrant
فُعْلَانٌ	فُرْقَانٌ Distinguisher
فِعَّيْلٌ	صِدِّيقٌ Most truthful
فَعُولٌ	عَفُورٌ Most forgiving
فُعْلَةٌ	هُمَزَةٌ Defamer
فَعَّالٌ	ظَلَّامٌ Oppressor, wrong doer (most)
فَعَّالَةٌ	عَلَّامَةٌ Most learned
فَاعِلَةٌ	دَاعِيَةٌ Caller (best), Summoner
فَعِيلٌ	فَرِحٌ Rejoicing one

مِفْعَالٌ	مُحْرَابٌ Fighter
مِفْعِيلٌ	مِنْطِيقٌ Most talkative
فُعَالٌ	كُبَّارٌ Most mighty
فَعُولٌ	قَيُّومٌ Best sustainer
فُعُولٌ	قُدُّوسٌ Most holy

Examples:

﴿وَمَكَرُوا مَكْرًا كُبَّارًا﴾

“And they planned a *great* plan.” (71:22)

﴿إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ﴾

“You are certainly the *Greatest Knower* of unseen things.”
(5:109)

﴿إِنَّ هَذَا لَشَيْءٌ عَجَابٌ﴾

“This is certainly a *wonderful* thing.” (38:5)

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ﴾

“Allah is certainly the *Provider*.” (51:58)

﴿وَكَانَ الْإِنْسَنُ عَجُولًا﴾

“For man is *hasty* (by temperament).” (17:11)

﴿وَيْلٌ لِّكُم مِّنْ هُمَزَةٍ لُّمَزَةٍ﴾

“Sorrowful is the state of every *slanderer, defamer*.”
(104:1)

﴿وَكَانَ الشَّيْطَانُ لِلْإِنْسَنِ خَدُولًا﴾

“And the devil is a *traitor* for man.” (25:29)

﴿وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ﴾

“And I am certainly *Protectively Forgiving* for him who repents.” (20:82)

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

“Allah, there is no god except Him, the Living, the *Eternally Existing*.” (2:255)

﴿ذَٰلِكَ لَا يَتَّبِعُ لِكُلِّ صَبَّارٍ شَكُورٍ﴾

“Certainly in that there are signs for every *patient, grateful one*.” (14:5)

﴿إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

“He is certainly the *All-Hearing, the All-Knowing*.”
(7:200)

Chapter 67

THE NUMBER AND ITS USAGE

الْعَدَدُ وَإِسْتِعْمَالُهُ

In Arabic the number الْعَدَدُ is the number and الْمَعْدُودُ is the counted noun.

THE CARDINAL NUMBERS – الْعَدَدُ الْأَسَاسِي

The Arabic numerals are the trickiest features of written Arabic. They are not governed by a single rule, but in general terms they are treated as the declinable nouns as their ending *harakah* are changed according to their cases.

1. The number 1 is used as:

Masculine	Feminine
أَحَدٌ / وَاحِدٌ	إِحْدَى / وَاحِدَةٌ

﴿يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ﴾

“It is communicated to me that your God is *One* God.”
(18:110)

﴿فَأَنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ﴾

“So it will only be a *single* loud scolding to drive them out.” (37:19)

﴿وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“And (let him) not associate *anyone* with his Fosterer in His service (worship).” (18:110)

﴿قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا﴾

“*One* of them said, ‘I see myself pressing wine (in my dreams).’ (12:36)

﴿وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ﴾

“And (remember), when Allah promised you (to grant victory at Badr over) *one* of the two parties, (assuring) that it will be yours.” (8:7)

﴿قَالَتِ إِحْدَاهُمَا يَتَّابِتِ اسْتِجْرَاهُ﴾

“*One* of the two (women) said, ‘O my father! Employ him (on wages).’” (28:26)

2. The number 2 is used as:

Masculine	Feminine	
إِثْنَانِ	إِثْنَتَانِ	Nominative case
إِثْنَيْنِ	إِثْنَتَيْنِ	Accusative and Genitive case.

﴿حِينَ الْوَصِيَّةِ اِثْنَانِ ذَوَا عَدْلٍ﴾

“(Let there be witnesses between you) at the time of making bequest, *two* just men from among you.” (5:106)

﴿وَمِنْ اِلَآلِ اِثْنَيْنِ وَمِنْ اَلْبَقَرِ اِثْنَيْنِ قُلْ اَلَّذَكَرَيْنِ حَرَمٌ اَمْ اَلْاُنثَيَيْنِ اَمَّا اَشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنثَيَيْنِ﴾

“And *two* of camels and *two* of cows, say, ‘Has He made unlawful the *two* males or the *two* females or that which the wombs of the *two* females contain?’” (6:144)

﴿يُوصِيكُمُ اللّٰهُ فِيْ اَوْلَادِكُمْ لِلَّذِكْرِ مِثْلُ حَظِّ الْاُنثَيَيْنِ﴾

“Allah directs you concerning your children: For the male a portion equivalent of *two females*.” (4:11)

Note: The number two i.e. اِثْنَانِ is seldom used with a noun as the dual ending of the noun gives its meaning.

Example:

بَيْتَانِ two houses. If we write اِثْنَانِ, some emphasis is implied.

3. For numbers 3-10

Number	Masculine	Feminine	notes
3	ثَلَاثٌ	ثَلَاثَةٌ	Also written as ثَلَاث or ثَلَاثَةٌ
4	أَرْبَعٌ	أَرْبَعَةٌ	
5	خَمْسٌ	خَمْسَةٌ	
6	سِتٌّ	سِتَّةٌ	
7	سَبْعٌ	سَبْعَةٌ	
8	ثَمَانٍ	ثَمَانِيَةٌ	Also written as ثَمَانِيَةٌ and ثَمَنٍ
9	تِسْعٌ	تِسْعَةٌ	
10	عَشْرٌ	عَشْرَةٌ	

The feminine is made by adding “ ة ” (أَلْتَاءُ الْمَرْبُوطَةِ) to the masculine. From 3 to 10 the phrases are in a possessive (الإِصْطَافِي) construction. The number (العَدَدُ) will be the possessor, (المُضَاف) and can be declined. The counted noun (المَعْدُود) is the possessed (المُضَاف إِلَيْهِ) and will always be genitive, plural and indefinite.

If the counted noun (الْمَعْدُودُ) (always plural) is masculine, the number (الْعَدَدُ) will be feminine and vice versa.

﴿قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا﴾

“Your sign is that you will not speak to mankind for *three* nights (though) in sound health.” (19:10)

﴿فَشَهَدَهُ أَحَدُهُمْ أَزْعَجُ شَهِدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ﴾

“Then the testimony of one of them (maybe accepted if) he bears witness (by swearing) *four times* by Allah that he is certainly of those who are truthful.” (24:6)

﴿فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ﴾

“But whoever does not find (the means to do any of the above three) then he should fast for *three* days.” (5:89)

﴿فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ﴾

“But one who cannot find (anything for offering) should then fast for *three* days during the Hajj and *seven* days when you return, these (make) *ten* (days) complete.” (2:196)

﴿وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ﴾

“And He destined in it its food in *four* periods.” (41:10)

﴿سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ﴾

“(Some) will say, ‘(They were) *three*, their dog being the fourth of them,’ while (others) will say, ‘(They were) *five*.’” (18:22)

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ﴾

“Your Fosterer is certainly Allah Who created the skies and the earth in *six* periods.” (7:54)

﴿إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ﴾

“I see *seven* fat cows which *seven* lean ones were consuming.” (12:43)

﴿لَهَا سَبْعَةُ أَبْوَابٍ﴾

“There are *seven* gates for it.” (15:44)

﴿ثَمَنِيَّةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ﴾

“*Eight* pairs, two of sheep and two of goats.” (6:143)

﴿سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَّةَ أَيَّامٍ﴾

“Which He imposed on them for *seven* nights and *eight* days continuously.” (69:7)

﴿وَلَقَدْ ءَاتَيْنَا مُوسَى تِسْعَ ءَايَاتٍ بَيِّنَاتٍ﴾

“And We did give to Musa *nine* signs (as) clear proofs.” (17:101)

﴿فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ﴾

“And there were *nine* persons in the city.” (27:48)

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا﴾

“Whoever comes with (one) good then (the reward) for him is *ten* (times) like it.” (6:160)

﴿فَكَفَّرْنَاهُ بِطَعَامٍ عَشْرَةَ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ﴾

“Then for its expiation (so as to wipe off the ill effect of breaking such deliberate oaths you should) feed *ten* poor persons with the normal food with which you feed your own people.” (5:89)

Note:

The masculine form ثَمَانٍ “eight” belongs to the defective nouns (نَاقِصٌ يَأْتِي). When followed by a noun the missing “ي” is restored and will thus assume the following forms:

﴿ثَمْنَيْنِ أَزْوَاجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ﴾

“*Eight* pairs, two of sheep and two of goats.” (6:143)

﴿سَحَرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمْنِينَ أَيَّامًا﴾

“Which He imposed on them for seven nights and *eight* days continuously.” (69:7)

4. From 11 to 19

All the numbers are indeclinable except 12. They are followed by a singular noun in the accusative case as it is a specification (تَمْيِيزٌ).

Number	Masculine	Feminine	Notes
11	أَحَدَ عَشَرَ	إِحْدَى عَشْرَةَ	
12	إِثْنَا عَشَرَ	إِثْنَتَا عَشْرَةَ	Nominative case
	إِثْنَى عَشَرَ	إِثْنَتَى عَشْرَةَ	Accusative and Genitive case
13	ثَلَاثَةَ عَشَرَ	ثَلَاثَ عَشْرَةَ	
14	أَرْبَعَةَ عَشَرَ	أَرْبَعَ عَشْرَةَ	
15	خَمْسَةَ عَشَرَ	خَمْسَ عَشْرَةَ	
16	سِتَّةَ عَشَرَ	سِتَّ عَشْرَةَ	
17	سَبْعَةَ عَشَرَ	سَبْعَ عَشْرَةَ	
18	ثَمَانِيَةَ عَشَرَ	ثَمَانِيَ عَشْرَةَ	
19	تِسْعَةَ عَشَرَ	تِسْعَ عَشْرَةَ	

﴿إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا﴾

“O my father ! I saw *eleven* planets.” (12:4)

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ ثِنْتَا عَشَرَ شَهْرًا﴾

“The number of months with Allah is certainly *twelve* months (in a year).” (9:36)

﴿فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا﴾

“So *twelve* springs gushed out from it.” (2:60)

﴿وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا﴾

“And We had raised among them *twelve* chieftains.” (5:12)

﴿وَقَطَعْنَاهُمْ اِثْنَتَى عَشْرَةَ اَسْبَاطًا﴾

“And We divided them into *twelve* tribal communities.” (7:160)

5. Numbers 20 to 90

The multiples of 10, from 20 to 90 are common to both masculine and feminine.

All numbers from 20 to 99 are followed by the noun of specification (تَمْيِيزٌ) in the accusative singular. This is similar as in the case of numbers from 11 to 19.

Number	Nominative	Accusative & Genitive
20	عِشْرُونَ	عِشْرِينَ
30	ثَلَاثُونَ	ثَلَاثِينَ
40	أَرْبَعُونَ	أَرْبَعِينَ
50	خَمْسُونَ	خَمْسِينَ

60	سِتُّونَ	سِتِّينَ
70	سَبْعُونَ	سَبْعِينَ
80	ثَمَانُونَ	ثَمَانِينَ
90	تِسْعُونَ	تِسْعِينَ

﴿إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ﴾

“If there are *twenty* patient ones of you...” (8:65)

﴿وَحَمْلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا﴾

“And the bearing of him and the weaning of him takes *thirty* months.” (46:15)

﴿وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً﴾

“And We appointed for Musa *thirty* nights.” (7:142)

﴿وَإِذْ وَعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً﴾

“And when We appointed for Musa *forty* nights.” (2:51)

﴿حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً﴾

“Until when he reaches his strength (maturity) and reaches *forty* years.” (46:15)

﴿فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا﴾

“So he stayed among them for a thousand years less *fifty* years.” (29:14)

﴿فَمَنْ لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِيْنًا﴾

“But he who is not capable (to fast) should feed *sixty* needy ones.” (58:4)

﴿ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوْهُ﴾

“Then make him to enter into a chain, the length of which is *seventy* cubits.” (69:32)

﴿وَاخْتَارَ مُوسٰى قَوْمَهُ سَبْعِيْنَ رَجُلًا لِّمِيقَاتِنَا﴾

“And Musa chose *seventy* men from his people for Our appointed time/place.” (7:155)

﴿فَاَجْلِدُوْهُمْ ثَمٰنِيْنَ جَلْدَةً﴾

“Flog them (with) *eighty* stripes.” (24:4)

6. Numbers 21 to 99

These numbers are formed by placing a وَ between the units and tens.

Number	Masculine	Feminine
21	وَاحِدٌ وَعِشْرُونَ	وَاحِدَةٌ وَعِشْرُونَ اِحْدَى وَعِشْرُونَ
22	اِثْنَانِ وَعِشْرُونَ	اِثْنَتَانِ وَعِشْرُونَ

﴿تَسْعَ وَتِسْعُونَ نَجَّةً وَلِىَ نَجَّةٌ وَاحِدَةٌ﴾

“He has *ninety nine* ewes and I have (only) one ewe.”
(38:23)

7. Numbers 100 and above.

Number	
100	مِئَّةٌ
200	مِئَتَيْنِ / مِئَتَانِ
300	ثَلَاثُ مِئَةٍ
400	أَرْبَعُ مِئَةٍ
500	خَمْسُ مِئَةٍ
600	سِتُّ مِئَةٍ
700	سَبْعُ مِئَةٍ
800	ثَمَانِي مِئَةٍ
900	تِسْعُ مِئَةٍ

Number	
1,000	أَلْفٌ
2,000	أَلْفَيْنِ / أَلْفَانِ
3,000	ثَلَاثَةُ آلَافٍ
4,000	أَرْبَعَةُ آلَافٍ
5,000	خَمْسَةُ آلَافٍ
100,000	مِئَةُ أَلْفٍ

﴿إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ﴾

“If there are twenty patient ones of you, they shall overcome *two hundred*.” (8:65)

﴿وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا﴾

“And if there are a *hundred* of you, they shall overcome a thousand.” (8:65)

﴿وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ﴾

“And if there are a *thousand* of you, they shall overcome *two thousand*.” (8:66)

﴿أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ﴾

“Is it not enough for you that your Fosterer should support you with *three thousand* of the angels?” (3:124)

﴿يُمِدُّكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ﴾

“Your Fosterer will support you with *five thousand* of the angels.” (3:125)

﴿وَأَرْسَلْنَاهُ إِلَى مِائَةِ آلَافٍ أَوْ يَزِيدُونَ﴾

“And We sent him to more than a *hundred thousand* (people).” (37:147)

﴿فَلَيْتَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا﴾

“So he stayed among them for a *thousand years* less fifty years.” (29:14)

الْعَدَدُ التَّرْتِيبِيُّ – THE ORDINAL NUMBERS

The ordinal numbers are generally formed on the measure of the active participle فَاعِلٌ. They are derived from the cardinals except:

الْأَوَّلُ → الْأَوَّلُ which is a special form.

Number	Masculine	Feminine
First	الْأَوَّلُ	الْأُولَى
Second	الثَّانِي	الثَّانِيَّةُ
Third	الثَّالِثُ	الثَّالِثَةُ
Fourth	الرَّابِعُ	الرَّابِعَةُ
Fifth	الخَامِسُ	الخَامِسَةُ
Sixth	الْسَّادِسُ	الْسَّادِسَةُ
Seventh	السَّابِعُ	السَّابِعَةُ
Eighth	الثَّامِنُ	الثَّامِنَةُ
Ninth	التَّاسِعُ	التَّاسِعَةُ
Tenth	الْعَاشِرُ	الْعَاشِرَةُ

Note: The ending *harakah* of the above change is according to their declension.

﴿هُوَ الْأَوَّلُ وَالْآخِرُ﴾

“He is the *First* and the *Last*.” (57:3)

﴿ثَانِي اثنَيْنِ إِذْ هُمَا فِي الْكَافِرِ﴾

“(He being the) *second* of the two when they were both in the cave.” (9:40)

﴿فَعَزَّزْنَا بِثَالِثٍ﴾

“Therefore We strengthened (them) with a *third*.” (36:14)

﴿سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ﴾

“(Some) will say, ‘(They were) three, their dog being the *fourth* of them.’” (18:22)

﴿وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَذِبِينَ﴾

“And the *fifth* (time) that Allah’s curse be on him if he is of those who lie.” (24:7)

﴿سَادِسُهُمْ كَلْبُهُمْ﴾

“Their dog being the *sixth* of them.” (18:22)

﴿وَتَامَنَّهُمْ كَلْبُهُمْ﴾

“Their dog being the *eighth* of them.” (18:22)

THE FRACTIONS – الْكَسْرُ

The fractions (except $\frac{1}{2}$) are on the pattern of فُعْلٌ.

One half	نِصْفٌ	One sixth	سُدُسٌ
One third	ثُلُثٌ	One seventh	سُبُعٌ
Two thirds	ثُلُثَيْنِ / ثُلُثَانِ	One eighth	ثُمْنٌ
One fourth	رُبْعٌ	One ninth	تُسْعٌ
One fifth	خُمْسٌ	One tenth	عُشْرٌ

﴿وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ﴾

“And for you *half* of what your wives leave behind.” (4:12)

﴿فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَ﴾

“And for the (wives) *one fourth* of what you leave behind.” (4:12)

﴿فَلَهُنَّ ثُلُثًا مَّا تَرَكَ﴾

“Then theirs is *two thirds* of what is left (to be inherited).” (4:11)

﴿لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ﴾

“For each of them the *sixth* of what is left behind.” (4:11)

﴿فَلِأُمِّهِ الثُّلُثُ﴾

“Then for the mother a *third*.” (4:11)

﴿فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثَّمَنُ مِمَّا تَرَكَكُمْ﴾

“But if ye leave a child, they get an *eighth*.” (4:12)

THE DISTRIBUTIVE ADJECTIVES – الصِّفَاتُ التَّوْزِيعِيَّةُ

Two, Two	(إِثْنَيْنِ , إِثْنَيْنِ) مَثْنَى
Three, Three	(ثَلَاثَةً , ثَلَاثَةً) ثُلَاثَ
Four, Four	(أَرْبَعَةً , أَرْبَعَةً) رُبَاعَ

﴿فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنً وَثُلَاثَ وَرُبْعَ﴾

“Then marry from among the women who seem good to you, *two* and *three* and *four*.” (4:3)

One time	مَرَّةً
Two times	مَرَّتَيْنِ / مَرَّتَانِ
Three times	ثَلَاثَ مَرَّاتٍ
Every time	كُلُّ مَرَّةٍ
First time	أَوَّلَ مَرَّةٍ
Second time	ثَانِيَةً أُخْرَى / مَرَّةً أُخْرَى

﴿كَمَا خَلَقْتَكُمْ أَوَّلَ مَرَّةٍ﴾

“As We had created you the *first time*.” (18:48)

﴿أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ﴾

“Do they not see that they are afflicted *once* or *twice* every year?” (9:126)

﴿وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ﴾

“And those among you who have not reached the age of puberty seek your permission *three times*.” (24:58)

﴿وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾

“And from it We will bring you out a *second time*.”
(20:55)

Two, Both (used to emphasize the dual form)	كِلَا	كِلْتَا
All (used to emphasize the plural form)	كُلُّ	جَمِيعُ

﴿إِنَّمَا يُلْعَنُ عِنْدَكَ الْكَبِيرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَمْرٌ﴾

“If one of them or *both* of them reach old age in your presence, then do not say (even), ‘Uff,’ to them.” (17:23)

﴿كِلْتَا الْجَنَّتَيْنِ ءَانَتْ أَكْلَهَا﴾

“Each of the *two* gardens gave its food produce.” (18:33)

﴿فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ﴾

“So the angels bowed down *all of them together*.” (15:30)

﴿وَعَلَّمَ ءَادَمَ الْأَسْمَاءَ كُلَّهَا﴾

“And He taught Adam *all* names.” (2:31)

﴿وَإِنْ كُلٌّ لَّمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ﴾

“And *all of them*, without exception, will be presented before Us.” (36:32)

﴿أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

“Wherever you are Allah will bring you all *together*, Allah certainly has power over *everything*.” (2:148)

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“And hold *together* (and be united) through the rope of Allah and do not be divided.” (3:103)

The following table of آخِرَ shows its usage.

Meaning	Plural	Singular	Gender
Other/next	آخِرُونَ / آخِرِينَ	آخِرُ	Masculine
Other/next	أُخَرُ	أُخْرَى	Feminine
Last	آخِرُونَ / آخِرِينَ	آخِرُ	Masculine
Last	أُخَرُ	آخِرَةٌ / أُخْرَى	Feminine

﴿وَقَالَ الْآخَرُ إِنِّي أَرَأَيْتُ أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ﴾

“And the *other* said, ‘I saw myself carrying bread on my head from which birds ate.’” (12:36)

﴿وَأُخْرَى يُحِبُّونَهَا﴾

“And *another* (reward) which you love.” (61:13)

﴿أَوْ آخَرَانِ مِنْ غَيْرِكُمْ﴾

“Or two *others* from other than you.” (5:106)

﴿وَأَخْرُوتَ مُرْجُونَ لِأَمْرِ اللَّهِ﴾

“And (there are) *others* who are made to wait for the command of Allah.” (9:106)

﴿سَتَجِدُونَ آخِرِينَ﴾

“You will find *others*.” (4:91)

﴿سَمْعُونَ لِقَوْمٍ آخِرِينَ﴾

“Listeners on behalf of *other* people.” (5:41)

﴿ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ﴾

“We believe in Allah and in the period *hereafter*.” (2:8)

﴿وَلِلْءَاثِرِ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ﴾

“Whereas the home of the *hereafter* is better for those who guard (against evil).” (6:32)

﴿وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ﴾

“And assign for me a true mention among *later* (generations).” (26:84)

﴿قُلْ إِنَّا الْأَوَّلِينَ وَالْآخِرِينَ﴾

“Say, ‘Certainly, the ancients and the *later*...’” (56:49)

﴿فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

“Then (he should fast for the missed) number of days *later*.” (2:184)

كَمْ	When these are followed by مِنْ, the meaning will be “many, many”.
كَأَيِّنْ	

﴿كَمْ أَتَيْنَهُم مِّنْ آيَاتٍ بَيِّنَةٍ﴾

“How many clear signs did We give them.” (2:211)

﴿وَكَايِّنْ مِّنْ نَّبِيٍّ قُتِلَ﴾

“And how many of the prophets fought (in the way of Allah).” (3:146)

﴿وَكَايِّنْ مِّنْ قَرْيَةٍ عَنَّتْ عَنْ أَمْرِ رَبِّهَا﴾

“And how many a town revolted against the commandment of its Fosterer (65:8)

Few / Some	بِضْعَةٍ / بِضْعٌ
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This is used for an indefinite number between three and ten. It is in the possessive form, مُضَاف.

﴿فِي بَضْعِ سِنِينَ﴾

“Within some years.” (30:4)

Chapter 68

THE SUBSTITUTE

الْبَدَلُ

It is the noun used to substitute the fore-mentioned noun in the succeeding sentences.

1. The substitute must follow the word for which it is substituted.
The substitute is called **الْبَدَلُ** and the substituted is called **الْمُبْدَلُ مِنْهُ**.

Example:

﴿فَتَأْمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ﴾

“So believe in Allah and His Messenger the unlettered prophet.” (7:158)

2. The *harakah* of **الْبَدَلُ** will follow the *harakah* of the **الْمُبْدَلُ مِنْهُ**.

﴿قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا﴾

“They replied, ‘We will serve *your God*, and *the God of your fathers*: Ibrahim and Ismael and Ishaq, One *God*, and we are those who submit to Him (as Muslims).” (2:133)

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

“Guide us to *the straight path*.” (1:6)

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾

“*The path of those*, on whom You have bestowed favors.” (1:7)

﴿قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ رَبِّ مُوسَى وَهَارُونَ﴾

“They said, ‘We believe in the Fosterer of the worlds, Fosterer of Musa and Harun.’” (7:121,122)

The substitute (الْبَدَلُ) can be without the article ‘ال’. Therefore, if the substituted (الْمُبْدَلُ مِنْهُ) is definite then the substitute (الْبَدَلُ) can be indefinite and vice versa.

﴿تِلْكَ ءَايَاتُ الْكِتَابِ وَقُرْءَانٍ﴾

“Those are the signs of the book and a Qur'an that makes things clear.” (15:1)

Chapter 69

VARIOUS UNORTHODOX VERBS

الأفعالُ غيرَ تَقْلِيدِيَّةِ العَرَبِيَّةِ

لَيْسَ – The verb (not to be)

It is used only in the perfect tense and gives the meaning of the imperfect. Like كَانَ the predicate (noun or adjective) of لَيْسَ will be الْمَنْصُوبُ (ـ).
 Past tense conjugation of لَيْسَ:

	مفرد Singular	مثنى Dual	جمع Plural
مُذَكَّرٌ غَائِبٌ 3rd person masculine	لَيْسَ	لَيْسَا	لَيْسُوا
مُؤَنَّثٌ غَائِبٌ 3rd person feminine	لَيْسَتْ	لَيْسَتَا	لَيْسْنَ

مَذْكُر مُخَاطَب 2nd person masculine	لَسْتُ	لَسْتُمَا	لَسْتُمْ
مُؤَنَّث مُخَاطَب 2nd person feminine	لَسْتِ	لَسْتُمَا	لَسْتُنَّ
مُتَكَلِّم First person (Masculine/Feminine)	لَسْتُ	-	لَسْنَا

Examples:

﴿وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا﴾

“And those who do not believe say, ‘You are *not* a messenger.’” (13:43)

﴿وَلَا تَقُولُوا لِمَن أَلْفَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا﴾

“And do not say to one who offers you peace, (or salutation), ‘You are *not* a believer.’” (4:94)

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾

“You will certainly *not have* any authority on My servants.” (15:42)

﴿يٰۤاَيُّهَا النَّبِيُّ لَسْتِ كَأَحَدٍ مِّنَ النِّسَاءِ﴾

“O wives of the prophet! You *are not* like any other of the women.” (33:32)

Note: If a sentence without a verb and negated by لَيْسَ is introduced by the preposition بِ, then the predicate will be in the genitive case.

﴿ أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَكَمِينَ ﴾

“Is not Allah the Best Judge, of all the judges?” (95:8)

﴿ أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى ﴾

“Is He not able to give life to the dead?” (75:40)

﴿ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ﴾

“Is not Allah sufficient for His servant?” (39:36)

أَفْعَالُ الْمَدْحِ وَالذَّمِّ – The Verbs of Praise and Blame

The verb نِعِمَ is used for praise and بُئِسَ is used for blame. These verbs like لَيْسَ only occur in the past tense and have the meaning in the imperfect tense. They exist only in the third person form. The feminine of نِعِمَ is نِعِمَتْ and the feminine of بُئِسَ is بُئِستَ.

Examples:

﴿ وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴾

“And We granted to Dawood, Sulaiman an *excellent* servant, he was certainly of those who turned (to Allah).” (38:30)

﴿أَنَّ اللَّهَ مَوْلَانِمْ نِعَمَ الْمَوْلَى وَنِعَمَ النَّصِيرِ﴾

“That Allah is certainly your Guardian, *Excellent* is He (as) the Guardian and *Excellent* is He (as) the Helper.” (8:40)

﴿وَنِعَمَ أَجْرُ الْعَمَلَيْنِ﴾

“And *excellent* is the reward for those who work.” (3:136)

﴿يُسُّ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا﴾

“*Evil* the drink and ill the resting place.” (18:29)

﴿لَيْسَ الْمَوْلَى وَلَيْسَ الْعَشِيرُ﴾

“*Evil* is the guardian and *evil* is the friend.” (22:13)

﴿جَهَنَّمَ يَصْلَوْنَهَا وَيُسُّ الْقَرَارُ﴾

“Hell, they will enter it and it is an *evil* place (and time for) staying.” (14:29)

أَفْعَالُ التَّعَجُّبِ – The Verbs of Wonder

he verbs used to express wonder about something good or bad
e on two patterns مَا أَفْعَلَهُ and أَفْعِلَ بِهِ.

amples:

﴿قِيلَ الْإِنْسَنُ مَا أَكْفَرُهُ﴾

“Perished be man, how *ungrateful* he is!” (80:17)

﴿فَمَا أَصْبَرَهُمْ عَلَى النَّارِ﴾

"Then, *what patience* they (must) have over the fire!"
(2:175)

﴿أَبْصَرَ بِهِ وَأَسْمَعَ﴾

"How clear His sight and how clear His hearing."
(18:26)

﴿أَسْمِعَ بِهِمْ وَأَبْصَرَ﴾

"How clearly will they hear and how clearly will they see." (19:38)

This above pattern is the most beautiful form found in the Holy Qur'an.

The Verb – عَسَى

The verb عَسَى has the meaning "It may be", "perhaps", "very likely to be" or "it is well hoped to". It is a supporting verb which is used in the perfect tense. It is followed by a sentence in the subjunctive introduced by أَنْ, the subject of which is also the subject of عَسَى.

﴿عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ﴾

"It may be that (the other people) are better than them."
(49:11)

﴿وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ﴾

“*And it is possible* that you dislike a thing while it is good for you.” (2:216)

﴿وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ﴾

“*And it is possible* that you love a thing while it is bad for you.” (2:216)

﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

“*May be* that your Fosterer will raise you to a praised position.” (17:79)

﴿عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ﴾

“*Perhaps* your Fosterer will have mercy on you.” (17:8)

﴿قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ﴾

“He said, ‘*It may be* that your Fosterer will destroy your enemy...’” (7:129)

Chapter 70

FIVE MAGNIFIED NOUNS

الْأَسْمَاءُ الْخَمْسَةُ الْمُكَبَّرَةُ

Some nouns are such that their three states (nominative المَرْفُوعُ, accusative الْمَنْصُوبُ, genitive الْمَجْرُورُ) are denoted by letters.

- ♦ The nominative (المَرْفُوعُ) is denoted by “و”.
- ♦ The accusative (الْمَنْصُوبُ) is denoted by “ا”.
- ♦ The genitive (الْمَجْرُورُ) is denoted by “ي”.

The following five nouns show these states.

مَجْرُور Genitive	مَنْصُوب Accusative	مَرْفُوع Nominative	الْأَسْمَاءُ الْمُكَبَّرَةُ
أَيَّ	أَبَا	أَبُو	أَبٌ Father
أَخِي	أَخَا	أَخُو	أَخٌ Brother

حَمِي	حَمَا	حَمُو	حَمٌ Father in law
فِي	فَا	فُو	فَمٌ Mouth
ذِي	ذَا	ذُو	ذَوْ Endowed with/ owner of

The form حَمٌ is not used in the Holy Qur'an.

In addition to the above general forms ذُو has additional forms for duals and plurals in masculine and feminine. They are seen in the following table.

مجرور Genitive	منصوب Accusative	مرفوع Nominative	الانماء الخمسة المكبرة	مذكر Masculine
ذِي	ذَا	ذُو	ذُو	Singular
ذَوِي	ذَوِي	ذَوَا	ذَوَيْنِ/ذَوَانِ	Dual
أُولِي	أُولِي	أُولُوا	أُولُوا	Plural

The following table shows the usage of ذَات

مجرور Genitive	منصوب Accusative	مرفوع Nominative	الأسماء الخمسة المكبرة	مؤنث Feminine
ذَاتِ	ذَاتَ	ذَاتُ	ذَاتُ	Singular
ذَوَاتِي	ذَوَاتِي	ذَوَاتَا	ذَوَاتَيْنِ / ذَوَاتَانِ	Dual
أُولَاتِ	أُولَاتِ	أُولَاتُ	أُولَاتُ	Plural

The general meaning of ذُو can be described as owner of/ endowed with. But in some cases they may give a different meaning.

﴿وَنَقَلْنَاهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ﴾

“And We turned them to their right and their left.” (18:18)

﴿وَإِنْ كَانَ ذُوْ عُسْرَةٍ﴾

“And if (the debtor) is in difficulty...” (2:280)

Examples of Magnified Nouns – الأسماءُ المُكَبَّرَةُ:

﴿وَأَبُونَا شَيْخٌ كَبِيرٌ﴾

“And *our father* is a very old man.” (28:23)

﴿وَوَرَّثَهُ أَبَوَاهُ﴾

“And (only) *his parents* inherit him.” (4:11)

﴿وَرَفَعَ بَوَيْهٖ عَلَى الْعَرْشِ﴾

“And he raised *his parents* on the couch.” (12:100)

﴿وَجَاءَ وَآبَاہُمْ عِشَاءً يَبْكُونَ﴾

“And they came to *their father* at night fall, weeping.”
(12:16)

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَ﴾

“May the hands of Abu Lahab perish. And may he
perish.” (111:1)

﴿وَاذْكُرْ أَخَا عَادٍ﴾

“And mention (to them about) the *brother* of Aad (Hud).”
(46:21)

﴿لِيُرِيَهُ كَيْفَ يُورِى سَوَاءَ أَخِيهِ﴾

“To show him how to hide *his brother's* dead body.”
(5:31)

﴿إِذْ قَالَ لَهُمُ أَخُوهُمْ نُوحٌ أَلَا نَنْقُوتُ﴾

“When *their brother* Nuh said to them, ‘Will you not
guard (against evil)?’” (26:106)

﴿كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَلِّغِهِ﴾

“Like one who stretches his hands towards water that it may reach his *mouth* but it does not reach it.” (13:14)

﴿إِنِّي يَدْعُوكَ﴾

“*My father* invites you.” (28:25)

﴿وَأَغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ﴾

“And protectively forgive *my father*, he is certainly among those who are astray.” (26:36)

﴿فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا﴾

“And put it on the face of *my father*, (his power of) seeing will come (back to him).” (12:93)

﴿إِنَّ هَذَا أَخِي﴾

“This *brother* of mine.” (38:23)

﴿لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي﴾

“I do not have control except on myself and *my brother*.” (5:25)

﴿وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

“For Allah is Lord of grace abounding.” (2:105)

﴿يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ﴾

“Decided by *two just persons* from among you.”(5:95)

﴿ذَوَاتَا أَفْنَانٍ﴾

“Containing all kinds (of trees and delights).” (55:48)

﴿جَنَّتَيْنِ ذَوَاتَىٰ أَكْثِلٍ خَمَطٍ﴾

“Two gardens producing bitter fruit.”(34:16)

﴿شَهِدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ﴾

“When death approaches one of you, let there be witnesses between you at the time of making bequest, *two just men* from among you.” (5:106)

﴿وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

“Though there be a *relative* (involved in the benefit).” (5:106)

﴿وَيَالِ الْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ﴾

“And be good to parents and *relatives*.”(2:83)

﴿وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْاَوْجِ وَدُسْرٍ﴾

“And We carried him on (*the ship*) made of planks and nails (or planks tied with palm fiber). (54:13)

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ﴾

“And *the possessors of relationship* are closer, one to another.” (33:6)

﴿وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ﴾

“And do not let those of you *who possess grace and (financial) capability (to help)*, swear not to give to *relatives*.” (24:22)

﴿وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ﴾

“And if they are *pregnant*.” (65:6)

﴿وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾

“And for the *pregnant women*, their prescribed term is till they lay down their burden.” (65:4)

﴿وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِنْكُمْ﴾

“And call to witness two *just men* from among you.” (65:2)

﴿وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

“And there will remain the Face (Person) of your Fosterer, *Possessor of glory and honor*. (55:27)

﴿بَنَزَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ﴾

“Blessed is the name of your Fosterer, *Possessor of glory and honor*.” (55:78)



تعليم اللغة العربية من القرآن الكريم (باللغة الإنجليزية)

The message of the Qur'an is addressed to all creation, conveyed in the Arabic language. Allah Almighty says: "We have sent it down as an Arabic Qur'an so that you may understand." (12:2) Acquiring command over the Arabic language can be relatively easy for those who are native speakers, but can prove difficult for the non-speakers. The study of Arabic, therefore, cannot be taken lightly.

The books that can impart knowledge of the Qur'anic Arabic are rare. The present book is specifically designed for learning the language of the Qur'an. All examples used in the explanation of Arabic grammar have been taken straight from the Holy Qur'an. This approach aids the beginning student to enter the world of the Qur'an, allowing simultaneous understanding of Arabic grammar and the Qur'an, which is a very special feature of this book.

Other components that make this book attractive and useful are the simplicity of the language used, and its clarity and effectiveness of expression in achieving its objective. This book can be used by students of different ages whose intention is to learn Arabic with an eye toward proper understanding of the Qur'an.

The author has profound knowledge of both the Arabic and English languages. She also possesses a deep insight into Qur'anic expressions. She studied Arabic in Saudi Arabia and in India. This comprehensive book is the result of her diligence and commitment to learning and teaching the Qur'anic Arabic.

May Allah reward her for this valuable service to the understanding of the Qur'an and make it popular among the students and the academic world at large.

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